ANTHROPOLOGICAL PAPERS

PART II

BY

JIVANJI JAMSHEDJI MODI, B. A., Ph. D., C. I. E.

ANTHROPOLOGICAL PAPERS

PART II

PAPERS READ BEFORE

THE

ANTHROPOLOGICAL SOCIETY

OF

BOMBAY

BY

SHAMS-UL-ULMA JIVANJI JAMSHEDJI MODI, B.A., PH.D., C.I.E.

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FELLOW OF THE UNIVERSITY OF BOMBAY, HONORARY SECRETARY OF THE ANTHROPOLOGICAL SOCIETY OF BOMBAY, VICE-PRESIDENT, BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY.

1918

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TO

MY WIFE SHIRINBAI,

MY SONS, RUSTOMJI, JAMSHEDJI, JEHANGIR, KAIKHOSRU

AND ARDESHIR

AND

MY DAUGHTERS, DINBAI, AWABAI, GULBAI, MEHERBAI, TEHMINA AND BACHOOBAI,

In affectionate and grateful recognition of all that they have done to give me many happy hours of family life and quiet hours of inspiring study.

PREFACE

"The Author is a learned Parsee, well qualified to speak concerning the antiquarian aspects of his religion, and likewise practised in gleaning information in regard to the anthropology of India.

. . . . The work is throughout sound in quality, being composed critically and in the light of wide reading and careful observation. As such it can be recommended to every scholarly student of India, while anthropologists in general will note this welcome sign of the activity of their brethren of the Anthropological Society of Bombay."—*The Athenæum* of 13th July 1912, pp. 43-44.

"Such associations as the Anthropological Society of Bombay justify their existence and perform a *public service* when their members add to the stock of common knowledge by such papers as are to be found collected in this volume. They supply a deficiency which undoubtedly exists. . . . . Mr. Modi, an educated Parsee gentleman, and a prolific writer, has recorded in his essays much that would not otherwise be published of his countrymen. . . . . There is much to be learnt of Indian life from these papers, which Mr. Modi should continue to write and publish."—*The Academy* of 14th September 1912, pp. 335-36.

"This is a collection of thirty papers on anthropological subjects, read at various times during the past twenty-five years before the Anthropological Society of Bombay. . . . His many publications afford proof of his deep interest in such anthropological subjects as are here treated. . . . He gives evidence of wide reading on the last named subject, while on the former he writes from personal observation and after more or less scientific inquiry. . . . . It is worthy of note that the writer, in addition to his knowledge of Persian literature, is able to quote freely from Herodotus and other Greek writers, drawing comparisons between the customs there recorded and those of the present day."—*The Calcutta Review* of January 1913, pp. 97-98.

The above and similar other words, uttered, while reviewing the first volume of my Anthropological Papers, by writers who can speak with some authority, have encouraged me to publish this second volume of some other papers on Anthropological subjects, read before the Anthropological Society of Bombay since the year 1911, when the first volume was published. Of the 56 papers read by me before the Society, 30 have been published in the first volume; two, being of a more general interest, have been published separately; 20 more are published in this volume; and four remain to be published.

I repeat here, what I have stated in my first volume, and say that "I beg to express my heartfelt thanks to all the members of the Society for the sympathy, courtesy and co-operation they have so kindly extended to me in my work as its Honorary Secretary for nearly 17 years. . . . . Not only have I enjoyed pleasure at its meetings, but have enjoyed it outside. With, what I may call, the anthropological training which I have received at its meetings, the sphere of my studies and of my sympathies has been enlarged. I enjoy my morning walks, whenever I happen to go out of Bombay on holidays or otherwise, better than before. The sight of peculiar customs, manners and things draws me, and the spirit of inquisitiveness imbibed in the Society, makes me enjoy a talk with, and the company of, people of all classes. Even in Bombay, familiar sights of the observation of familiar customs and manners do not bore me, but set my mind thinking."

My learned friend Mr. Bomanji Nusserwanji Dhabhar, M.A., has kindly prepared for me the exhaustive Index of this second volume, as he did for the first one. I beg to tender my heartfelt thanks to him for this work.

JIVANJI JAMSHEDJI MODI.

COLABA,
Bombay, 9th May 1918.

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WORKS EDITED BY THE SAME AUTHOR.

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K. R. Cama Masonic Jubilee Volume.

Spiegel Memorial Volume.

Sir J. J. Madressa Jubilee Volume.

ANTHROPOLOGICAL PAPERS.

II.

THE VADÂRIS OF THE VILLAGES ROUND THE DEOLALI CAMP IN THE NASIK DISTRICT.

PRESIDENT—LT. COL. K. R. KIRTIKAR, I. M. S. (RETD).

(*Read on 30th August* 1911.)

As desired by the Government of Bombay[1], our Society had circulated, among district officers and others, who were thought to be likely to take an intelligent interst in the subject, the ethnographical questions framed by Mr. (now Sir) Denzil C. J. Ibbertson, Mr. John C. Nesfield and Mr. (now Sir) H. N. Risley (general series forming Part II. to Mr. Risley's glossary). In response to our circulatory letter, some of the district officers had kindly sent us communications on some of the castes in their district. Some of these communications were read before our Society and published in the Journal.[2] Mr. S. M. Edwardes, our ex-President, had, as the City Census Officer for the census of 1901, asked, at the instance, if I do not mistake, of Mr. Enthoven, the then Provincial Census Commissioner and our present President, for all the above communications and they were all sent to him.

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[1] The correspondence on this subject began with a Government letter dated 11th December 1891, and ended with their letter dated 31st August 1894.

[2] Vol. III No. 8, p. 471., Vol. IV., Nos. 7 and 8, Vol. V, Nos. 1 and 2.

I had the pleasure of placing before the Society, on two former occasions, two papers based on the lines of the above ethnographical questions. They were the following :—

1 "The Dhankars and Dhavars of Mahableshwar," read on the 28th of November 1894 and published in the Journal, Vol., III, No. 8, of the Society.

2. "The Thakurs of Matheran," read on 30th January 1901 and published in the Journal, Vol. V, No. 8.

My papers on "The Todas of the Nilgiris," read on 24th February 1904, and published in the Journal Vol. VII, No.1, and on "The Kolis of Bassein," read on 25th July 1906, and published in the Journal, Vol. VII, No. 8, were not the results of long inquiries, based on the above ethnographical questions, but were rather collections of notes collected during short flying visits to Ootacamund and Bassein. My paper this evening is the result of a regular inquiry.

My proposed visit to Persia, last April, having fallen through, owing to my sudden illness at Kurrachee, I had to return to Bombay under some disappointment. I then spent a part of my leave at Matheran and Deolali to recover my health. At the latter place, I took pleasure in my morning walks to the adjoining villages. During my visits to these villages, the Vadâri tribe, of which only a few persons live there, drew my special attention. I propose giving a few particulars of this tribe in this paper.

What drew my attention to this tribe was this: In the outskirts of most of these villages, I found a number of pigs, just as we see in the villages of the Salsette district near Bombay, which are principally inhabited by the Firanghees or the native Christians, who eat pork. The villages in the Nasik District of which Deolali forms a part, are mostly inhabited by Hindus who do not eat pork. The Mahomedans also, who form a part of the population of the district, do not eat pork. So, the presence of these animals in this village struck me, and led to inquiries, which pointed to the presence, here and there, in the district, of the Vadaris who are the owners of the pigs.

I have collected my information during my visits to the following villages round about the Camp of Deolali :—

1 દેવલાલી ગામ, The village of Deolali about two miles from the camp, on the road leading to Nasik.

2 ઈદ Id, a village near Deolali village and standing on this side of the river which separates these two villages.

3 ભગુર Bhagur, a village situated about a mile from the camp, on this side of the Darna River.

4 શેગવા Shegwa, about a mile from the Deolali camp and situated near Dhondi-âbâd, founded by Mr. Sohrabji Kharshedji Dhondi of Bombay.

5 વદનેર Vadner, on the Vâldevi (વાલદેવી) river, about two miles from the camp.

6 સૌંસારી Saunsari, about a mile from the camp, on the other side of the Railway line, crossed at the first crossing after the Deolali station near Dr. Bapuji P. Narielwala's Convalescent Home.

7 બેલતગાંઓ Bellat-gaum, at the distance of about two miles and a half from the camp and on the other side of the Railway, crossed at the second crossing opposite Mr. Batliwala's bungalow on the Nasik Road.

8 ચેરી Cherry, on the bank of the Dârnâ, about three miles from the camp, on the other side of the Railway line, crossed at the third crossing from the Railway station. A *pucca* metalled road from the Nasik Road station-crossing, also leads to the village, near which the river is crossed by a ferry boat, driven by the current of the river when flooded and controlled by a bridged rope.

9 નાના Nânâ, about two miles from the camp, on the other bank of the river Dârnâ, to be crossed at about a mile from the pumping station which pumps water from the river for the use of the camp.

10 શેવગા Shevgâ, about three miles from the camp, on the opposite side of the Dârnâ River. It can be approached from Nânâ.

11 લાવરી Lâvri, about three miles from the camp, on the opposite bank of the Dârnâ River near the village of Bhagur. A ferry boat runs between the two banks near Bhagur when the river is flooded.

12 નાદગાંઓ Nad-gaum, about 9 miles from the camp, near the Dârnâ river dam, lately built in connection with the Godavery canal scheme. A walk of about two miles and a half, on a pretty good road, from Asvali, the station next to Deolali on the Bombay side, leads one to this village and to the great dam, which is worth seeing.[1] Near this village, there was, during the time of my visit, a special camp of the Vadâris, who had collected for the work over the dam.

As required by the framers of the above-said set of questions, I note here, the sources, *i.e.*, the names of the parties, from whom I principally collected my information.

1. મલારી Malâri, son of બાપુ Bapu, son of દાસાપા Dâsâpâ, aged about 50, who lives at Bhagur with his family and relations, in a set of three huts just near the entrance to the village from the Deolali camp, and on this side of the railway crossing. He is the Vadâri of Bhagur, Shegwâ, Lâvri and Dhondwâdâ. At present, he has his pigs only at the first two villages, and not in the last two, because, as he says, these villages are small and the people complain of the damage done to their crops by the pigs.

2. Bhimâji, son of Râvjee, son of Ittoobâ, aged 40, living in the Vadâri camp at the Dârnâ dam near Nâdgâum.

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[1] Bullock carts can be had from the village by previous arrangement through the station-master of Asvali. I note here, my obligation to Rao Saheb Narayan Vishnu Barve, Sub-Engineer in charge of the Dârnâ dam, for the courtesy kindly displayed in showing me the dam. This visit to the dam enabled me to see the Vadâri camp there.

3. Rakhmi, the wife of Shetiba, the head man of the above camp of Vadâris. Shetiba was absent from the camp.

4. Parbuttee, the wife of Shimâ (or Chuma as the people of the village of Saunsâri called him), who was absent from his house at Shevgâ. Shimâ is the Vadâri of Nânâ, Shevgâ, Bellatgaum, Saunsâri and Shindi.

Before I give my account of the tribe in the order of the ethnographical questions referred to above, I will note here, the relationship, if I may so use the word, that exists between the Vadâri of a particular village and the village itself. The Vadâri is the owner of a number of pigs, which he distributes in more than one adjoining village, of which he is said to be the special Vadâri. The pigs feed on the rubbish, or, as the villagers term it, the મેલા melā (filth), thrown on the outskirts of the villages and thus do a good deal of the scavenger's work. Thus, both parties are benefited. The villagers are benefited from a health point of view, and the Vadaris are saved the expense of feeding the pigs. They breed and eat the pigs and even sell them. But the villagers say, that the benefit is rather more on the other side, *i.e.*, to the Vadâris, because, the pigs, not only feed on the filth of the village, but, at times make inroads upon their crops in the fields round about, and, at times, even upon some eatables, in their houses. So, they claim some small service from the Vadâri, and it is this: the Vadâri is bound to look to the state of the roads—if that word can be properly used in the case of the pathways of the villages—of the streets of the village, and of the roads leading from village to village. Again, he is also bound to do the outside *mâti* work of the village temple, which is generally the Maroti temple, *i.e.*, when any earthern patch work to the outside walls of the temples is to be done, he has to do it. He has to do both these works, free of cost. Thus when his pigs do the Health Department's work, he personally does the Public Works Department's work. The Vadâri does other private work also, especially the *mâti* or earth-work of individual villagers, but in that

case, he is paid either in kind or in money. All the above work not being heavy, one Vadâri is in charge of more than a village. He is spoken of as being a Vadâri of such and such villages. The particular Vadâri of the village only can do the above work. He only has that privilege and no other Vadâri can encroach upon that privilege. When the Vadâri of a village dies, his heir succeeds him. For example, in the village of Vadner on the bank of the Vâldevi river, the Vadâri in charge being dead, his wife Rakhmi has her pigs there and acts as the Vadâri of the village. The above work is not their only work. After attending to the above work, which requires their services occasionally they are at liberty to do other work, which is generally that of ordinary labourers.

In the case where a Vadâri has no pigs grazing or feeding in a particular village, the villagers pay him in kind for his labour in connection with the public work of the village, *viz.* the reparation of the roads and of the temple walls.

I now proceed to give an account of this tribe, following the order of the ethnographical questions, above referred to.

1. The name of the caste is વદારી Vadâri.[1]

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[1] While collecting my notes at Deolali, I had inquired from Deolali from my assistant, Mr. F. M. Pavri, if our Society had received any paper on the Vadâris in this series of monographs published by the Department of the Ethnographical Survey of Bombay, conducted under the superintendence of our President, Mr. Enthoven, and was answered in the negative. I then worked up my paper from my notes. On my return to Bombay, I inquired of our President, if he knew of any monograph on the caste. After some inquiries, he wrote to me, that there was no monograph on the Vadâris, but kindly sent me a monograph on a tribe called "Od, Vadda, or Baldar," perhaps suspecting, that the Vadâris may be the same as Od, Vadda or Baldar. On looking into the paper, I found that the tribe was the same. I had thought of reading my paper at the last meeting, but on receiving the above monograph, only a few days before the day of the meeting, I postponed the reading until I went into the monograph. I have done so subsequently, and have found, that, though the monograph and my paper are both on the subject of the same tribe, the particulars collected are, in several respects, different. I thought my paper may be taken as a supplement to the monograph and

2. The sub-divisions of the caste are—

(*a*) માતી વદારી Mâti-Vadâri, *i. e.*, the Vadâris who generally do the *mâti* or earth-work.

(*b*) ગારી વદારી Gari Vadâri, *i.e.*, the Vadâris who do the work of carrying loads in *gârris* or carts.

(c) પાથ્રત વદારી Pâthrat Vadâri, *i.e.*, the Vadâris who do the *pathar* or stone work, such as that of breaking stones, or of ordinary masons. The Vadâris of this third sub-division are also called ચક્કી વદારી Chakki Vadâris, *i.e.*, mill-stone Vadâris, because they generally prepare the grinding stones (chakkis) used in Indian houses. The Nasik Gazetteer (Vol. XVI, p. 64), which contains a few lines about the Vadâris, gives the name of this third sub-division as Jât. I did not hear this name in my inquiries, and so, am not in a position to give the meaning of the term.

There is free intermarriage between all these sub-divisions. Again, members of each sub-division marry among themselves also, *e.g.*, a *Mâti-Vâdari* can marry a woman of his own sub-division.

5. There is no prohibition of intermarriage among the sub-divisions, based upon social status, geographical or local position, and differences of religious beliefs or practices or differences or changes of occupation.

6. The Vadâris, in the camp at the Dârnâ dam have gone there from the district of Poona, and mostly from the villages of Siswad and Pimpri in that district. As told by Malâri, the Vadâri of Bhagur, their tradition is, that they all belonged to the Carnatic. This is borne out by the fact, that, though they all speak the Marathi language out of home with others, they speak at home the Telugu language which is the language,

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may give materials to a future Superintendent of the survey, for a fuller monograph. I consulted our learned President at the last meeting, whether, under the circumstances, I could read the paper and he kindly advised me to do so. Hence this paper, which I beg to submit before the Society, as said above, as a supplement to the monograph.

generally spoken in the Carnatic. They have no knowledge of the approximate time of their emigration, as marked by the reign of any particular king. They do not even know the name of our present Emperor.

7. The habit of the caste is wandering. They point to the Poona district as their head-quarters. Their migrations are not periodical but are irregular. They move about in large numbers whereever some earth-work or stone-work requiries their services. For example, the people of the Vadâri camp at the Dârnâ dam had mostly come from the Poona district, where they all would return on the completion of the dam work, if not required elsewhere. The Nasik Gazetteer (Vol. XVI, p. 64), which speaks of them in a few lines, says that they are believed to have come from Pandharpur, Sholapur, Satara and Jamkhandi. I did not hear the names of these districts in the villages round Deolali.

The habit of the particular Vadâris, attached, as said above, to particular villages, can be said to be half-settled and half-migratory—half-settled, in so far, that they cannot go far away from the villages which are in their charge as Vadâri ; and half migratory, in so far, that they have to go from village to village, to look occasionally after their pigs and to attend to the reparation of the public roads and temples of the villages.

The shape of their dwellings is like that of the *râotis* or small tents, used in camps as cook-rooms, or as servants' quarters. Some of them are not as large as *râotis*. The materials, of these dwellings consist of a kind of reed and grass, of which some mattings for floors of rooms are made. These dwellings or huts are easily removeable. The sides or walls consist of a tied frame-work. So, when the hut has to be removed, one has to remove the frame-work sides or walls. Each family has one or more huts of that kind. Some of the farmers of the Nasik District also have their temporary huts of that shape, but they are made up of slips of thin bamboos interwoven with hay. A comfortable removable hut of that kind can be purchased ready-made for about Rs 6 to 8.

The Vadâris generally have dogs, some of them very ferocious to guard their huts. They have also donkeys to carry loads of earth and stone.

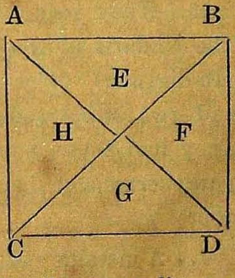
Some Vadâris, for example the Vadâri of Bhagur, have their dwellings of a more *pucca* kind in a particular village, as their head-quarters.

8. They do not admit outsiders into their caste.

9. Infant marriages are permitted. The fathers of girls are paid, at times, sums, up to Rs. 100. If the husband is poor, he does not pay at once, but marries on certain conditions. He lives with his wife at his father-in-law's and works for him. He pays to him, whatever he earns until he pays off the whole of the stipulated sum. On paying off that sum, he is at liberty to go with his wife and children to his parents' house or to put up in a separate house. Sexual license before marriage is not tolerated.

10. Polygamy is permitted but not polyandry. Shimâ, the Vadâri of Shevga, Nânâ, Bellat-gaum, etc., has two wives. He has provided a separate hut for both and has children by both wives.

11. The marriage ceremony is performed by a headman of the caste, whom they call *mukhtâr* મુખ્તાર. At times, the Hindu Brahmin sees the *murat* or the auspicious occasion for the marriage.



They form a square with grains of rice (*vide* adjoining figure). Two cross lines are drawn in the square also with grains of rice. At the four corners, A B, C and D of the square are placed four *lotâs* or pots, which contain betel-leaves, betel-nuts, turmeric, etc. The number of betel-leaves in each pot is 5. In three of the sections, E,F and H of the square, formed by the cross lines of grain, two small heaps of grain are placed. In the 4th section, G, three heaps of grain are formed. The marrying couple

sit in the middle of the square ; then, the headman or *mukhtâr*, utters the name of Bhagvân, *i.e.*, God, and of four elders of the caste, and asks for their kalyân કલ્યાન *i.e.* blessings over the couple. Those present at the ceremony sprinkle rice over the couple, asking the blessings of Prabhu (God). Then, the couple turn five times round a small statuette of their god. Sometimes the marrying couple turns several times round the Hindu temple of Mâroti in the village. At times, the marriage ceremony is simpler than the above. According to the statement of Pârbatti, the wife of the above-named Vadâri, at times, the marriage ceremony is simply this : They bury in the ground, the thick piece of wood with which they pound rice, and then the husband, holding a hand of his wife goes round it 5 times. That finishes the ceremony.

12. Widow marriage, called મોહતુર (Mohtur) or નેકાહ Nekâh, is permitted, but not with a brother of a deceased husband. It requires no ceremony other than the application of *peethee* (red pigment) to the marrying couple.

13. Divorce is permitted for adultery or for such other reasons. There is no particular form for it. Divorced wives may remarry.

14. The property of a deceased person is divided by the Panch of the caste, equally among the sons, but not among the daughters.

15. They generally worship their own tribal or caste gods. The Vadâris of the camp at the Dârnâ dam belonged to two sub-divisions. The *Mâti* Vadâri and the *Gâri* Vadâri. They had two tribal gods, (યેંકુબા) Yenkubâ and નર્સુબા Narsubâ. They had these gods in their own huts. I saw the following paraphernalia of their god Narsubâ in a hut of one of the Vadâris there.

1. A metallic pot (કરસલી),
2. A thin metallic rod (સલી) with a canopy (છત્ર) over it. The canopy was known as (આબદગરી) Âb-dagri.

3. A metallc chain in the above pot. The chain had a crown-like coin. This coin represented their god Narsubâ.

16. Besides their own gods, they worship the village god of the Mahrâthi people, among whom they live. They pay homage to Mâroti and Khandobâ, especially to the former, because all the villages round Deolali have their Mâroti temples, and it is a part of the duty of the Vadâris of these villages to look to the reparation of the village temple wall. Tuesdays and Fridays are sacred for their worship of Khandobâ, and Saturdays and Sundays, for that of their own Marâi or Mahaluxmee. Women are permitted to worship after a bath.

The Vadâri of Bhagur had his tribal gods in an inner dark room of his hut. He had a small vertical box there, which contained a small statuette of what he called Mahaluxmee, the other name of which was (મરાઇ) Marâi. There was a similar box standing by its side, containing a similar statuette. The first box was his own. The second was that of his father. A Vadâri, if he can afford to keep and attend to such tribal gods at home, does so. A son, on separating from his father and putting up a new house, does so. Malâri, the Vadâri of Bhagur, of whom I speak, had set up in his own house a cage-like box for the worship of his god Marâi or Mahaluxmee. When his father died, he thought it a point of honour to bring up his father's box of the Marâi or Mahaluxmee idol also to his own house. So, now, he attends to both the gods and makes the necessary worship (પુજા પાત્રી) of both. A flag is hoisted outside his house in honour of his god.

17. They do not employ Brahmins for religious or ceremonial purposes, except this, that, at times, they consult them to know the days that are auspicious for marriages and to know whether the couple has râç (રાશ) *i.e.*, good luck to live happily.

18. They bury their dead with their heads pointing to the north and feet to the south.

19. They have no Shrádh ceremony in honour of the dead; but they perform some *punjâ pâtri* ceremony on the day of the death, and on the 13th day, and then do, what they call, રોતી ઘાલાવી (lit. to give bread) *i.e.*, feed the caste-men. That finishes the ceremony for the dead. They believe that for 13 days, the soul of the deceased moves about within the precincts of this world in the form of a bird, like the crow or the cock, or of an animal. Then it passes away to the next world.

20. They are not named after any animal, or plant. They are named Vadâri, perhaps from their migratory habit of moving about. If so, the word Vadâri comes from the Sanskrit root, *vah* (vad), to go, to move about, to wander). The sub-divisions are named, as said above, from the various kinds of their work.

21. They do not know anything of the original occupation of their forefathers. They do all petty works as labourers. They are not agriculturists themselves, at least, in the district round about Deolali.

22. They hold no lands and are day-labourers. They are paid in money on excavation, reclamation, or building works. but, in their works as village Vadâris, they are generally paid in kind, *i.e.*, in corn every year.

23. Some of them catch rats and eat them.

24. A part of the occupation of the village Vadâris, who are generally the *mâti* Vadâris is to breed pigs. As the eating of pigs is generally disliked, some of them, in order to show, that they are above the average and of a higher order, say, that they do not eat pork or pig flesh. For example, the Vadâris at the Dârnâ dam said, that they were all *gâri*-Vadâris and as such, as a body, did not breed or eat pigs. They further said, that they would not eat or intermarry with the *mâti*-Vadâris, who, as a rule, ate pork. But this seems to be a recent step, or a commencement in the direction of that step, to raise themselves in estimation among the people round about them. The *máti*-Vadâris of Bhagur and other villages near Deolali

said that the above *gâri*-Vadâris said a falsehood, if they gave the above version of their food, etc.

25. They do not habitually prostitute their married or unmarried women.

26. They eat all articles of food, except beef, or as they called it, the flesh of mother-cow and the flesh of monkeys. The special article of food, the abstaining from which they thought would raise them, was, as said above, the pork, which the *gâri*-Vadâris now seem to leave off eating.

27. They will not eat the *pakki* (cooked food) from the hands of the Mâhârs and Dheds, but would eat that from the hands of the Mahrathis and other high-caste Hindus. They do not eat that from Mahomedans. They would have a non-smoked *bidi* from others, but not one that is partly smoked. The same is the case with wine, which they would not drink from a cup from which one of another caste has drunk partly. Such wine they speak of as being (જુઠા) *jutha i.e.*, false or tainted.

The following are a few lines of their cradle song I heard at Shevgâ.

દાયમા કુયમા
કુયમા દાયમા
નાના રામા દાદામા
પંદાબા પંદાબા
My baby !
Come here, go there.
Go there, come here.
My boy ! Why do you not sleep ?
Go to sleep, go to sleep.

The following is the purport of a cradle song in their Telugu language, which I heard at the Vadâri camp, at the Dârnâ dam :

My child ! Your father has gone to work. He will return soon ; so, kindly go to sleep early. I have much work to do.

Your father, on return, will beat me, if I will not do that work. Therefore, my child, go to sleep, go to sleep. (પંદાખા પંદાખા)[1]

Mr. OTTO ROTHFELD'S REMARKS ON THE PAPER.

Mr. Otto Rothfeld, I.C.S., who presided at the meeting said the Society was obliged to the Hon. Secretary for a very exact and scientific paper. With all deference, however, he ventured, to doubt the possibility of a Sanskrit derivation of the name Vadâri or Vadda. He had listened, with great interest (as they all had), to the analysis of the place of the pig as an economic factor in a Deccan village. Previously, he had considered the pig as a factor of economic importance in Ireland only. Mr. Modi had, however, stopped at the economic pig and had not gone on to discuss the succulent rodent. Now, Mr. Rothfeld's own connection with Vaddas depended upon rats. In 1902-03, there had been the famous rat-famine in Gujarat. Mr. Cadell, then Collector of the Panch Mahals, imported two Vadda families to show the villagers, how to kill the rats that were destroying their crops. The operations of the Vaddas were most interesting. Observation showed that they were able, with almost exact accuracy, to tell, on inspecting a hole, how many rats there were within it, or when the hole had been vacated. At the most, they made a mistake of a baby rat or two. Then they knelt beside the hole and by rubbing the nail of their thumb and second finger together made a slight noise which appeared to attract the rats. As they made the sound, the rats, marched out quietly in single file, and each one, as it left the hole, was nipped by the Vadda's left fingers and tossed aside with a broken neck. The closing scene was a dainty rat-stew. Mr. Rothfeld

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[1] After the Paper was read, while going over the old Volumes of the Journal, to prepare "A Short History of the Society," for the Silver Jubilee Volume, my attention has been drawn to Etnographical Notes on the same tribe, from the Collector of Sholapur, read before the Society, at its meeting of 25th April 1900, and published in the Journal of the Society, Vol. V, No. 6, pp. 376-379.

only regretted that, at this stage, the spirit of scientific experiment had abandoned him and he had not partaken of rat-stew. Mr. Rothfeld was of opinion that there was no connection of race between the Odhs of Gujarat and the Vaddas of the South, and considered that this was proved by the prohibition of widows marrying their husband's brother among the Southern Vaddas, while in Gujarat the *Levirate* was the rule. He imagined that the Vaddas were an aboriginal Dravidian caste of the South, like most of the Shudra castes in Madras. He suggested, that the origin of the cast-system in India, as it is now known, may most probably be traced to that Dravidian race ; as caste is found also in Polynesia, where the inhabitants are closely connected by race. And he was of opinion that the origin of most castes may more reasonably be traced to the Dravidian race than to Manu's famous abstraction from reality of the four castes.

A FEW STORIES OF WITCHCRAFT, MAGIC, &c., TOLD BY NICCOLAO MANUCCI IN HIS "STORIA DO MOGOR" OR MOGUL INDIA (1653-1708).

President—Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.)

(*Read on 28th February*, 1912.)

The author of "The Folk-tales of Hindustan"[1] very properly says that: "We in India have left even the collection of folk-tales to be done by foreigners for the most part, considering these stories to be unworthy of the attention of so metaphysical a race as ourselves. But, we must, if we want to survive, take our place by the side of the progressive races of the world in all departments of scientific study and research."

It is one of these foreigners, referred to above, who has suggested to me the subject of my paper. It is the Venetian adventurer, Niccolao Manucci, who had come to India at the age of fourteen. His well-known "Storia Do Mogor," *i.e.*, "The Story of the Moguls," has been lately translated by Mr. William Irvine, under the title of "Storia Do Mogor" or Mogul India, and has been published in four volumes, as one of the publications of the "Indian Texts Series," under a scheme inaugurated by the Royal Asiatic Society, at the instance of its then Secretary Mr. T. W. Rhys Davids. The story of the discovery of the original manuscript of Manucci is an interesting romance.

Manucci's "Storia Do Mogor" is very interesting from several points of view, but while reading it, I have noted a few facts from the folklore point of view.

Mr. Gomme, who defines the Science of Folklore as "the science which treats of the survivals of archaic beliefs and

[1] "The Folk-tales of Hindustan" by Shaikh Chilli, Introduction, p. 2.

customs in modern ages," divides the materials of this science into four Parts.[1]

I Traditional Narratives.

II Traditional Customs.

III Superstitions and Beliefs.

IV Folk-speech.

He subdivides the four divisions as follows :—

I—Traditional Narratives, into

1 Folk-tales.

2 Hero-tales.

3 Ballads and Songs.

4 Place Legends.

II—Traditional Customs, into

1 Local Customs.

2 Festival Customs.

3 Ceremonial Customs.

4 Games.

III—Superstitions and Beliefs, into

1 Witchcraft.

2. Astrology.

3 Superstitious Practices and Fancies.

IV—Folk-speech, into

1 Popular Sayings.

2 Popular Nomenclature.

3 Proverbs.

4 Jingle Rhymes and Riddles.

My paper this day, refers to the first sub-division of the third of the above-mentioned divisions of the materials of the science of folk-lore. It does not exhaust the subject. It does not give all the stories of witchcraft referred to by Manucci, but gives

[1] *Ibid.*

only a few typical stories, found here and there, in Mr. Irvine's translation of Manucci's work. Manucci's work shows, that some of the Europeans, who came to India in those times, about 200 years ago, believed in the stories of witchcraft, etc., in the same way as the natives of the country. Again, most of the stories remind us of similar beliefs, prevalent even now, in India.

I remember having heard, when a boy, many stories of the witches (ડાકણ). The worst sort of the witches was one, that had her belly turned on her back. She carried a *sagdi* (a kind of fire-vase) on her head. When she intended to frighten or injure anybody, what she did was this : she turned round, and let the victim see her belly torn open with all its distorted bowels. The very sight made the man fall sick and he died of a lingering illness.

(1) Manucci, was one day, sent by Rajah Jai Singh, a great officer of Aurangazeb, as an envoy to three *rajahs*, to ask them to give their word, not to take the side of Shivaji nor to allow him to pass through their territories, and to send one of their sons as a hostage or security for this promise. When in the territories of the third *rajah*, the Rajah of Chottia in the Nasik District, he came across, what he calls, cases of sorcery. He says : "Here two things happened to me that I wish to recount, so that inquiring persons may learn that these people are much given to sorcery. I had a handsome horse that Rajah Jai Singh had given me. The Rajah of Chottia (Chiutia) took a fancy to this horse, and requested me to sell it to him ; he would pay me one thousand rupees. I was not willing, but when it was time for my departure the horse had lost the use of its legs, and was unable to move. I waited for eight days without any good when the rajah sent me word that, though the horse was damaged, he would still give me one thousand rupees. In a rage, I started from the place, telling, my people that if within twenty-four hours the horse could not move, to cut his throat and bring the hide to me. Finding me so resolute, the rajah sent me one

thousand two hundred rupees, beseeching me not to order the horse's throat to be cut, but to content myself with this present, and he would keep the horse in remembrance of me. I contented myself with taking the twelve hundred rupees, knowing quite well that if I did not, I should lose both horse and rupees." (Vol. II, pp. 133-134).

This reminds one of a miracle, attributed to Zoroaster, in later Pahlavi and Persian books. The Zarthusht-nâmeh[1] refers to it. According to this book, a favourite horse of King Gushtâsp had lost the power of the use of his feet. It was thought to be the work of a magician. Zoroaster is said to have cured the horse of its disability.[1] As Dr. West very properly says, this Persian version of the Zarathusht-nâmeh is "a highly embellished paraphrase"[2] of an allusion to the story of a horse in the Dinkard (Bk. VII, chap. IV, 66) which runs thus: "His (Zoroaster's) uttering on the horse-course (*aspânvar*) of Vishtâsp a reminder of the power and triumph of Aûharmazd over himself as he invited Vishtasp to the religion of Aûharmazd."[3]

(2) Manucci thus describes the second story of witchcraft: "One of my servants, passing through a field of radishes, stretched out his hand to pluck one out of the ground, when his hand adhered in such a fashion to the radish that he could not take it away. It was necessary to find the owner of the field to get him liberated. This was done, and after taking something as a bribe and giving him a beating, the owner recited some words and the man was freed." (Vl. II, p. 134).

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[1] *Vide* Eastwick's translation of the Zarathusht-nâmeh, in "The Parsi Religion," by Dr. Wilson. Appendix, pp. 504-6., *Vide* Dastur Dr. Peshotan Beharamji Sanjana's. પેગમ્બર સાહેબના અશો જરતોશતના જનમારાનો અહેવાલ" pp. 128-134., *Vide* "Le Livre de Zoroastre de Zardust-i-Behram Ben Pajdu by Frederich Rosenburg. *Vide* "Zoroastre. Essai sur la, Philosophie Religieuse de la Perse, par Joachim Menant, Première Partie, p. 45.

[2] S. B. E. Vol. XLVII, Introduction, pp. XXII.

[3] *Ibid* pp. 64-65.

We still hear stories of the above kind. Manucci then proceeds to say: "I could never sufficiently state to what an extent the Hindus and the Mahomedans in India are in the habit of practising witchcraft. I quite well know that if I were to recount that they can even make a cock crow in the belly of the man who stole and ate it, no credit would be given to me. Nevertheless, the truth is that many a time I heard the crowing in different cases, and of such instances I was told over and over again." (Vol. II, p. 134.)

This story referred to by Manucci is illustrated in a Gujarati slang saying "બચ્ચા તારા પેટમાં બોલાવશે" *i.e.*, "Boy! He will make it speak in your belly."

(3) Manucci thus speaks of spells used by women to control their lovers: "As for the spells practised by the women to bring young men under their control, they are infinite. Of such a nature are they that any such youth becomes mad, nor is he given any respite to think of anything else. This subject I postpone to the Third Part of my History (III, 248-265). Let this serve as a warning to our Europeans who intend to travel in India, so that they may not allow their liberty to be taken from them, for afterwards they will weep over their unhappy irremediable state. It happens often to one so bound by spells that after his lady-love has died he cannot endure the approach of any other woman, remaining ever overcome by sorrow for the defunct." (Vol. II, pp. 134–135.)

We still hear of love-charms. Superstitious women visit the so-called charmers for love charms.[1]

(4) Manucci describes several other stories of magic in the third volume of his book. He says: "There are to be seen commonly in this country a want of the fear of God and of love to one's neighbour. I will relate here some cases which happened

[1] For some old Persian *nirangs*, *i. e.*, charms or amulets, which can be classed under the head of love-charms, *vide* Pazend Texts by Ervad E. K Antia, pp. 186-187.

in my sight of a diabolic nature. It is a practice very common among the Hindus and others, which does not fail also to lay hold of the Christians living in this country, who from want of true faith allow themselves to be persuaded into such-like errors.

"A woman wished to become with child, and not succeeding with drugs, had recourse to a magician. His orders were that at midnight she should go and stand below a large forest tree which in India is called *badd* (*baḍ*, *bar*).[1] It produces a small red fruit. Here she was to perform the sacrifice as to which he had instructed her. She then became pregnant, and the tree referred to became sterile, and never yielded fruit so long as it lived." (Vol. III, p. 200.)

The so-called magical arts and charms are even now resorted to in India by women desirous of becoming mothers.

(5) Manucci gives another story of a different kind, of a woman desiring to have a child :

"In Bassahim (Bassein), a town of the Portuguese, there was a well-born woman—I will not mention her name—who wished to have a son to whom to leave her wealth. Secretly she had recourse to a magician, who by diabolic arts made it so appear that she was really pregnant, with all the signs that women have who are about to bring forth. When the time came, she was seized with pains, and several ladies came to assist, and she brought forth a tray full of sand ; thereupon the delivery was complete. She lost all the great expenses she had gone to in preparing a feast for the occasion." (Vol. III, p. 200).

(6) The following story seems to show that even Christian friars were not free from beliefs in magical influences :

"There was another case in Saõ Thome about the same time. A young friar had a woman-servant who cooked for

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[1] The Ficus Indica, or Indian fig-tree.

him. This woman threw such a spell over him that he could not exist without her for one moment. Anyone who went to visit the friar was an annoyance; he sent them away as soon as possible, and the few words he uttered would all be in praise of the serving-woman. This friar fell ill of diarrhœa, and was already almost at the point of death. In place of fixing his mind on God to secure salvation for his soul, his whole concern was for the servant. At this time there arrived some friars from Goa, and seeing him thus forsaken, knew that he was bewitched. They seized the negro woman, and by force of torture made her relieve the friar of the spell she had thrown over him. After this happened he could not bear to see her or hear her name. It did not take long to cure him of his disease (the diarrhœa)." (Vol. III, p. 201).

(7) The following story is intended to show, that if one is over curious to peep in to the magical practices of others, he himself becomes the victim:

"I will tell you another instance. There was a Portuguese called Thome Borges de Villalobo, an inhabitant of Saõ Thome. To recover after an illness he moved with his family to the foot of the four hills, which are three leagues from Saõ Thome. After some days had passed he felt relieved of his illness. But one night, failing to get to sleep, he went out to walk about the town by moonlight. Hearing in a house the sound of dancing and the tinkling of bells, his curiosity led him to look through a peep-hole in the door. There he saw two small boys, well clothed, with bells on their feet, wearing jewels, and holding bows and arrows in their hands. Opposite them was a magician seated on the floor, holding a rod with which he struck the ground. To the sound of these strokes the children danced. From time to time the magician uttered a cry, and by reason of the gyrations made by the boys in dancing, their eyes became flaming coals of fire, their faces heavy and fearful to behold. When this condition arrived, they swooned and fell to the ground as if dead.

"The man's wife, awaking, saw the door open and her husband absent from the room. She went to look for him, and found him lying senseless at the magician's door. Hastening home, she brought her brothers and servants, and in dead silence they rēmoved him to his house. There they began to lament. The lady who owned the house, hearing the weeping, came to them. She was told what had happened to the husband, found lying in front of such-and-such a door. The old lady showed amazement, so that all present were more disturbed than before. Upon seeing this the old lady consoled them, saying that she knew a cure. Leaving home, she had recourse to the magician, who appeared in about an hour. Entering the house he said there had been too great temerity in seeking to see things which did not concern one. All the relations entreated him to tell them some cure. He gave the man certain fumigations, and placed medicine upon his eyes. After one hour had passed the patient began to move, and when morning came he was able to tell his story, as I have above recounted it. After that he went back to Saõ Thome. At the present time the widow of that Portuguese, being now seventy years of age, lives in my house, and the poverty in which she was left has forced her to do this." (Vol. III, pp. 201-202).

(8) The following story is of the kind which I remember having heard in my boyhood, wherein a Parsee was believed to possess the power of producing various fruits and sweets from a magical pot before him :

"In the days when I was at Āgrah I went to pay my respects to the brother of Shāistah Khan, who was called Faracfal (Falak-fāl), which means 'The Diviner.' He was a very ugly man, and never appeared at Court for fear the people would joke at his odd physiognomy. This gentleman had a magician who gave him much information about what was going on. In my presence the magician raised his head and voice, saying that apples, pears, peaches, and several other fruits would fall. Accordingly, in the sight of all there present, they began at once

to fall. This was a thing to be remarked on, for at that season there were no such fruits in that country. He offered me some to eat, but I declined to take them, knowing them to be a product of magic, so I thanked him for his kindness. This thing he could do whenever he liked." (Vol. III, pp. 202-203).

(9) The following story of Joaõ Coelho illustrates belief in a medley of various kinds of magical arts :

"As it happened, there came to Saõ Thome on the loss of Malacca a widow woman with two unmarried daughters, and took up her abode in the street called Galeras. This woman was poor and without protectors, but of a noble family, of good behaviour, respected, and of a retired life. In the same town dwelt a youth, called Joaõ Coelho, who was very rich. He did not know how much he had, and at that time did not count his money, but measured it by bushels as if it were grain. Relying upon his wealth, and seeing that the above woman was poor, he sent people to intrigue with the elder daughter, asking her to become his mistress. This insulting message she imparted to her mother, and it caused great indignation in the family.

"The widow had a servant girl of Rājava race, who noticed the anger there was in the household, and made bold to ask her mistress the cause of so much indignation. They told her what was going on. Thereupon the Rājava woman asked leave from her mistress to live out of the house for some days, till she could plan a remedy for such impertinence. The widow, who was aggrieved by the young man's overture, willingly gave leave of absence to the servant girl.

"The reader should know that these Rājava people are for the most part magicians, and have a compact with the devil. After five days had passed, the servant girl returned to the house of her mistress with three others of the same race. She consoled the lady, saying that in a few days she would secure a remedy, and would obtain satisfaction of her desire. She asked for a separate room for these others to live in, into which

no one must enter. The mistress consented. After three days they rubbed a medicine on the eyes of the girl that the youth was in pursuit of, and directed her that when he was passing she should take post at the window.

"Not many hours had elapsed when the youth, as was his practice every day, passed as anticipated in sight of the window to show himself off. The girl appeared at once, and then withdrew. When Joaõ Coelho saw his beloved, in place of going on his way, he came forthwith straight to the door of the widow, and began to knock, most humbly asking leave to enter and speak to the lady of the house. The Rājava servant advised them not to be in any hurry to open. The youth, growing impatient, began to knock vigorously, and shouted for them to open. They answered him from the window by abuse, ordering him to go away. To such an insolent fellow they would not open. On hearing this answer he prostrated himself on the ground, and said he had come for a proposal of marriage to her whom he had seen at the window.

"They allowed him to enter. Then he sent off his servant-man to fetch a priest to marry them. This was carried out at once without delay, and the bride became lord over the husband and all his wealth, which turned out to be the cause of his undoing. Thus does it frequently happen that money in the hands of persons like this causes their perdition. After the lapse of some time, she found that her husband loved her passionately, and she had not the liberty of action that she wanted. She asked the servant-girl to find a device by which she might be able to live more according to her own fancy. The sorceress made an oil with which they anointed the soles of the husband's feet when asleep. He never more paid any heed to his wife, and noticed nothing that went on in the house. Next she resorted again to the servant-woman for means of getting hold of a young man for whom she longed.

"The cunning sorceress by her arts fulfilled the desire of her mistress, and the youth came and went when she so required

The younger sister, seeing the delights her sister enjoyed, became desirous also of passing her days according to her pleasure. She informed the Rājava servant of her intention. As the magician was practised in curing such complaints, she made over to the young lady the youth that she affected and he, too, came and went like the other one.

"The Rājava woman warned the two sisters never to take betel from the hands of their lovers, for if they acted to the contrary, never again would the young men leave the house. Paying no heed to the warning of the sorceress, they took betel from the hands of their lovers, who never quitted the house again, but ruled over their mistresses as they pleased. The elder sister became enceinte. Her lover told her that when the procession of Corpus Christi passed, as it was to do the next day, she must not go to the window to look out.

"On the day of the procession, many ladies came from different parts of the town to the house of the aforenamed lady. When the procession was passing, the lady visitors noticed the absence of the lady of the house. They sought for her, and partly by force, partly by entreaty dragged her to the window. On beholding the pyx of the most holy sacrament, she fainted and fell, getting a great wound on the head, and thereby arose a great outcry and disturbance.

"The younger sister, who was in a room apart, hearing the noise, came out hastily to see. As she was coming her lover appeared and gave her a blow which knocked out one of her eyes. Upon this the confusion and the uproar were redoubled. The people in the procession, observing the disorder in the house, entered in numbers to accommodate matters. The three companions of the Rājava woman, seeing succour entering the house disappeared at once in a little boat of dough made of fine flour which they had prepared for the purpose. Along with them went the two lovers, and the two sisters were left wounded in the house. The Rājava woman, wanting to make off like the others, could not reach either the boat or the other fugitives. She

was tortured, and confessed that what has been told above was done by her diabolical arts. She was hanged and quartered. The elder sister brought forth a son, to whom she gave the same name as the father, and all the town called him "Son of the Devil."

"This family came to be in such a state that they went round asking for alms, and the race continued until the loss of the city. These (? their houses) were so badly haunted that no stranger could dwell there with safety to his progeny. It chanced that there came three strangers, and finding no place to shelter themselves, they took these houses, and hardly was it seven o'clock at night, when there came a dead man with chains on his legs, and walked round the room where the said men were. On seeing this figure, they fled in great haste to the door, and came out tumbling over each other, and hurting their hands and feet. When the skeleton reached the window, it said; 'You were lucky to run away so quickly; if you had delayed at all, I should have had to take notice of your temerity.' Upon hearing this, they turned and ran until they were placed in safety.

"To these same houses there came to live a captain and his company of soldiers. He was called Pê-da-patta (? Flat-foot) —a very valiant man; and where he planted his foot, there he stood fast. Then at six o'clock in the evening of the first day they saw a soldier come from outside, and pass through the midst of the soldiery without making any salute. He made his way to one of the rooms. Again on the second night the same thing happened; on the third day they made ready to find out who the intruder was. When he entered the house. they ran after him, their bared swords in their hands. Those pursuing were fourteen men, who went into the room he had entered. Within they measured swords, but the aforesaid man had vanished, and the fourteen men wounded each other, and all came forth in evil case. Then next day, they gave up the house, and Joaô Coelho came to it and lived in peace." (Vol. III, pp. 203-206).

(10) The following story shows how hair and nails of the fingers are used as means to communicate magical influence :—

"In Madras I knew a Portuguese, of good position, honoured, and wealthy. His name was Joaô Pereira de Faria, and he was married to Donna Maria de Souza. He was a great friend of mine, and had great confidence in me, he and all his family. He came and settled in Madras upon the loss of Nagapataô (Negapatam). His wife told me of what happened to her, and her story was confirmed by many.

"One of her slave-girls was much favoured by her husband. This lady's maid wanted to kill her mistress by magic arts. For this purpose she stole some money from her master and resorted to a young Hindû servant of the house to get him to take measures to put an end to her mistress's life. When the lady was dead, she would become head of the house, and would reward him. The youth accepted the task (for such persons when there is anything to gain have neither religion nor conscience). He tried to do what the slave-girl wanted, and not succeeding, had recourse to a magician. This man directed him to bring some hair, nail-clippings, and a piece of defiled cloth belonging to the lady. The youth reported to the slave-girl, and she sent what was required. When some days had passed, the youth made over to her a doll into the head of which had been thrust one pin, the point of which reached nearly to the stomach, and another pin was stuck into the navel coming half-way down the legs.

"She was told that at midnight she must go entirely naked into the middle of the house-garden, holding up in one hand the doll, and in the other a piece of burning wood. Orders as to what she was to do were added. She was warned that while acting as above there would appear a black cat, but she must not be afraid. The wretched woman did as instructed. Going to the centre of the courtyard, she set fire to the ends of the doll's feet and hands. At that moment there appeared to her

the awe-inspiring cat, with eyes which looked like two flames of fire. On seeing such an apparition the slave girl was in terror.

"At this time there arose in the house loud cries and commotion. Being frightened, the girl went into her mistress's chamber as if she wanted to help, carrying with her the doll, which she hid in the sacking of the lady's bedstead. In her hurry and agitation she did not thrust it well in, so that it remained half hanging out. The lady of the house was in mortal anguish, complaining that she felt on fire from her head to her stomach, and from the naval down to her lower limbs, her hands and feet burning with insufferable heat and agony.

"They called in the doctors, who could not determine what ailment it was, and the remedies given her did not take effect. For several days the lady suffered in the same way. Then it chanced that a child of three years, playing about, went under the bed and saw a doll half projecting. It pulled it out with a cry of delight, and, playing with it, showed it to its nurse. When the woman saw it she recognised at once what it was, and showed it on the spot to her mistress and the rest of those present, saying that it was a piece of magic and through it she had suffered.

"Upon making sure of this, they called in a Hindu magician, who as soon as he entered the house went to Joaô Pereira de Faria and told him he was the cause of his wife's sufferings. He was ashamed, and hung his head. Upon seeing the image, the magician told the wife that in a short time she would be restored to health, but the people of the house must not be alarmed if they saw her lie without sense or movement. For his purposes the magician retired into a room and very slowly drew out the pins, unstitching the image bit by bit in each separate member. Finally he opened up the abdomen, where were found the nail-clippings, the hair and the cloth spoken of above, with other mixed items put in by the magician. When

the image had been entirely pulled to pieces, he threw it into a vessel of milk, and after making his incantations, he threw that vessel into the sea.

"At the expiration of twelve hours Donna Maria came back to her senses and lost her pains; but she was so weak that it took her three months to recover her strength. The magician fixed upon the slave-girl who had done the mischief, and the negress, on confessing it, was punished and banished for the rest of her life. The originator of the trouble was the master of the house, who had given such authority to a slave in order to gratify his own desires in an illicit direction. The slave thus thought she could become lady of the home upon the death of the wife. I have seen some lose their lives or ruin their families by the commission of such insults and discords in their own houses." (Vol. III. pp. 206-208).

Hair and nails are often spoken of as means for communicating magical influences.[1] In the Vendidâd, the ancient Iranians were enjoined to bury the nails. Even now, Parsee priests bury their nails. I have referred to this subject at some length, in my paper before this society, entitled "Two Iranian Incantations for burying hair and nails.[2]

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1 *Vide* "Semitic Magic" by R. C. Thompson.

2 Journal of the Society, Vol. VIII, No. 8, pp. 557-72. *Vide* my "Anthropological papers" pp. 340-355.

THE WEDDING SAND IN KNUTSFORD (CHESHIRE, ENGLAND) AND THE WEDDING SAND (ચોક) IN INDIA.

President—Lt.-Col. K. R. Kirtikar, I.M.S., (Retd).

(*Read on 26th June* 1912.)

The subject of this paper has been suggested to me by a recent book by Mrs. Ellis H. Chadwick entitled " Mrs. Gaskell, Haunts, Homes and Stories."

Mrs. (Elizabeth Cleghorn) Gaskell (*nè* Miss Stevenson) was a lady novelist of the last century (1810-1865). She lived in Knutsford in Cheshire. She had a brother, who was a sailor and who is said to have come to India, " where he somewhat mysteriously, and without any apparent motive, disappeared, and all further trace of him was lost." [1] She was married to Rev. William Gaskell in 1832, at Knutsford Church. The death of her only son at the infant age of 10 months, caused her great grief, and her husband, in order to enable her to forget the grief advised her to write for the public. This event in her life, led to make her a public writer.

The above-named book, which gives an account of her varied life, was published in 1910, on the occasion of the Centenary of her birth. Therein, the author, while describing her marriage ceremonies, thus speaks of a peculiar custom, prevalent at Knutsford in Cheshire, which reminds us of a similar custom in India greatly prevalent in the Bombay Presidency.

" There were great rejoicings in the village on the day of the wedding, and Miss Stevenson's neighbours and friends were proud of the bride, who had spent nearly all her life in their village, and they were glad that she was now only going sixteen miles away to the city of Manchester. Describing the quaint

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[1] Encyclopaedia Britannica, Vol. X., p. 104.

customs of Knutsford, Mrs. Gaskell writes: 'one is the custom, on any occasion of rejoicing of strewing the ground before the houses of those who sympathise in the gladness, with common red sand, and then taking a funnel filled with white sand, and sprinkling a pattern of flowers upon the red ground. This is always done for a wedding, and often accompanied by some verse of rural composition . . . . The tradition about this custom is that there was formerly a well-dressing in the town, and on the annual celebration of this ceremony they strewed the flowers to the house of the latest married bride; by degrees it became a common custom to strew the houses of the bride and her friends, but as flowers were not always to be procured, they adopted this easy substitute. Some people chose to say that it originated in the old church, being to far out of the town for the merry sound of bells to be heard on any joyful occasion, so instead of an audible, they put a visible sign."[1]

As related by the writer of Mrs. Gaskell's biography, the local historian of Knutsford thus referred to the custom in 1859 :—

"Wedding-cake, wedding-gloves, and wedding rings are familiar to the whole nation, but wedding sand belongs pre-eminently to Knutsford alone."[2] He then thus described "the oldest tradition respecting the sanding" : "The chapel of ease which stood in the Lower Street, had one small tinkling bell, and that out of repair, probably cracked, so that its tones jarred on the joyous feelings of a wedding morning. The bells of the parochial chapel were too far off, and on the occasion of a wedding, the plan was introduced of announcing it to the neighbours and to the town generally, by sweeping the street before the door of the bride's father, and by garnishing it with a sprinkling of sand. At first the sanding was confined to the bride's house, but in process of time innovations crept in, and her friends in the other houses, partaking in the neighbourly joy, partook also in

[1] "Mrs. Gaskell, Haunts, &c." by Mrs. E. H. Chadwick, pp. 186-87.

[2] *Ibid.* p. 187.

the observance; their houses too put on the bridal adornments, and, looking clean and bright, shared in the festivity of the day." [1]

According to Mrs. Chadwick, the writer of Mrs. Gaskell's biography, 'The Countryman's Ramble" thus describes the custom.

"Then the lads and the lasses their turn-dishes handling,
Before all the doors for a wedding were standing;
I ask'd Nan to wed, and she answered with ease,
'You may sand for my wedding, whenever you please.'"

Mrs. Chadwick thus speaks further on the subject of the custom:—

"Flowers, too, are scattered and bound up into garlands on occasions of rejoicing, to show honour to some nobleman of the land or to receive a sovereign when he visits among his people For the same purposes, brown sand and white sand are employed; and when our late Queen, as Princess Victoria, and her mother, the Duchess of Kent, visited Knutsford on their way from Chester to Chatsworth, 'the universal adornment of the pavement and the streets occasioned great surprise and afforded much pleasure.' George the Fourth, when a guest at Tabley Hall, is said to have been much amused with the sanding devices. There is another tradition in Knutsford about the origin of sanding, which dates still further back. It is said that King Canute forded a neighbouring brook near Knutsford, and sat down to shake the sand out of his shoes. While he was doing this, a bridal party passed by. He shook the sand in front of them and wished them joy, and as many children as there were grains of sand. Sanding is still kept up at Knutsford at the May-Day festivities, when the pavements are decorated with beautifully traced designs in red and white sand.

[1] *Ibid.* pp. 187-88.

"On the day fixed for the Coronation of King Edward the Seventh, in June, 1901, there was a sanding competition in Knutsford, and very many artistic designs were displayed on the roads." [1]

From this long description of the custom, based on various authorities, we gather the following points about the tradition of the origin of the custom.

1. The origin of the custom of strewing the wedding-sand at the door of the bride's house, is to be found in the coincidence of King Canute crossing the Knutsford brook and shaking the sand out of his shoes, at the very time, when a bridal party was passing.

2. The parochial church being far away from the village for the villagers to hear the Church bell on a wedding or other joyful occasion, they resorted to the plan of announcing the joyful event to the town "by sweeping the street before the door of the bride's father and by garnishing it with the sprinkling of sand.

3. The origin of the custom is found in the origin of the ceremony of well-dressing, on the annual celebration of which, "they strewed the flowers to the house of the latest married bride. By degrees it became a common custom to strew the houses of the bride and her friends, but as flowers were not always to be procured, they adopted this easy substitute."

What we gather from these traditions is this :—The custom began with some kind of flower-decoration, which began at a favourite well of the town or village and ended at the house of a lately wedded couple. The village well was always near and dear to their heart, and was, therefore, sacred in their eyes, because it supplied them with drinking water. Not only the question of their health, but of their very life and death was connected with it. They, therefore, showed their reverential

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[1] *Ibid.* pp. 188-89.

feelings towards it by flower-offerings, which took the shape of flower-decorations. A lately-wedded couple was the next important thing which concerned the villagers most. So, on their return from the annual ceremonial visit to the well, they first went to the house of the couple with their flower offerings, and decorated it. Thus, flower-decorations came to be associated with a marrying couple and their house. Flowers being not easily procurable at all seasons, a substitute was used. The use of sand as a substitute began in the time of King Canute, who, on entering into the town, shook the sand out of his shoes, and, at the same time blessed a marrying couple who happened to pass from there.

Now, this Cheshire custom reminds us of the Indian custom of sweeping the door fronts of houses on wedding and other joyful occasions and of strewing them with lime and other coloured powders.

This custom is known among the Parsees as ચોક પુરવા *Chowk purvâ*, lit, to fill up the *Chowk i.e.*, the square before the house. It is a custom prevalent among the Hindus, and the Parsees have taken it from them. As in the Cheshire custom, the house fronts are swept clean and then strewed over with white calcium powder. Many Indian families, and among them Parsees also, observe this custom every day and strew the door front with the powder after sweeping it clean every morning and evening. On happy occasions like those of marriage, Naojote, (investiture with sacred shirt and thread), birthday and on grand holidays, that custom is especially observed.

The words "*Chowk purvâ*" suggest one or two ideas about the houses in Bombay. Formerly many a house had its own *Chowk* or compound. It was this compound that was strewed (lit. filled up) with the powder. In the case of houses that had no compounds the strewing had to be done on the threshold of the house. The principal powder that was used and is now used for the purpose is, as said above, the white powder of

calcium, known as ચોકનો ચુનો. Powders of various other colours especially red also were used. The powder also has latterly been called ચોક by some.

The original object of the custom seems to be a kind of decoration. Flower-decorations of a simple type, assuming the form of a *toran* or an arch-like string of flowers, are common in Indian houses. The custom in question also seems to be the remnant of a kind of decoration of the fronts of houses. Many an Indian lady takes great pleasure in decorating the front of her house by strewing these powders in various artistic ways. We had a beautiful exhibition of this art from the hands of Hindu ladies in our Old Bombay Exhibition, held on the occasion of His Majesty's visit to India. I remember with pleasure many a pleasant morning when I was a boy of about seven or eight when I used to get up with my good mother early in the morning on Diwali Holidays. During those holidays, she generally devoted two or three early morning hours, with a bright lamp burning before her, to these decorations with powders of various colours. The designs of the decorations were, a cradle, a child's shirt (ઝભલું) a *shigram* with a horse, a palanquin, etc. Such artistic decorations have now almost disappeared from among the Parsees. The only relic of the custom we now see—and there is hardly a Parsee household where it is not seen even now—is that of strewing the door fronts with white and red powders through holed tin boxes bearing some devices, especially that of a fish.

The following lines in some of the Parsee songs show, that the custom was, as it were, embodied in the social life of the people.

In a Naojote song, *i.e.*, a song sung on the occasion of investing a Parsee child with the sacred shirt and thread, we hear :—

મોતી સરખા ચોક મારી અગીઆરી પુરાવો;
મોતી સરખા ચોક મારે દરવાજે પુરાવો;
ખરકીએ પુરાવો, ઓસરીએ પુરાવો.

Translation.—Get the Agiary (*i.e.*, the Fire-temple where a part or the whole of the Naojote ceremony is performed), strewed

with the pearl-like powder. Get my door-front strewed with pearl-like powder. Get my down floor and the steps of my house strewed.

The words, મોતી સરખા ચોક, *i.e.*, pearl-like powder-decoration, used in this song, may be simply a songster's exaggeration, or perhaps they suggest that very rich persons were believed to use, on rare occasions of joy, powdered pearl for the purpose. This belief is seen in the Gujarati proverb ગમે તો ઘરમાં મોતીના ચોક પુરે. The proverb is meant to indicate that, if one is rich and is so inclined he may get his own private house strewed with powdered pearl, but on ordinary public occasions he must resort to the use of the common simple method.

In the above account of the Cheshire custom, we read that, according to their tradition, the people resorted to the custom of strewing the front of the house with wedding sand, to announce the joyful event of the marriage to the town. The following lines in a Parsee song also show, that the Indian wedding sand or powder (ચોક) was also taken as a sign or symbol to announce the happy occasion of marriage.

હમારાં વેહા ભર્યાં ઘર કેમ જાણીએ ?
ઓસરીએ મોતીના ચોક, માંદેવ મોતીના ચોક.

Translation.—How are people to know that our houses have the occasion to celebrate a marriage? (By seeing) Powdered pearl decorations on the steps (of our houses). (By seeing) Powdered pearl decoration on the marquee (erected on marriage occasions).

The following lines also refer to a similar idea:—

સહવેણા વેરાયાં કેમ જાણીએરે ?
ઓસરીએ મોતીના ચોક, પરશીએ મોતીના ચોક.

Translation.—How are we to know, that good (auspicious) words (of marriage songs) are uttered (in this house)? By the powdered pearl decoration on the house steps and on the down floor.

The following lines show, that the custom was not confined to weddings only, but that it was extended to other joyful occasions.

આવું રૂડું આંગણું, બાઈ! છાંતણાં છંતાવો રે.
આવું રૂડું આંગણું, બાઈ! ચોક પુરાવો રે.
ત્યાં ગેરીઆ રમારો રે.

Translation.—Madam! You have such a fine compound. Get it be sprinkled with water. Madam! You have such a fine compound. Get the front of the house decorated with powder. Let Geriâs[1] be played there.

It is said that in some of the Gujarat villages, the poor people use the grain husks (છુલાં) for their house-front decorations.

Now, the question is, what is the origin of the Indian custom? I have asked several persons about it, but have not found a satisfactory reply The various origins, attributed to the Cheshire custom of wedding sand, suggest, that in India also, it was a kind of decoration. The decoration, at first, was that of flowers. These flower decorations, latterly gave place, side by side with themselves, to this powder decoration.

I am told, that among some Hindu families, the following custom still prevails : The ladies make these sand or powder decorations before the fronts of their houses and then place flowers on these decorations, uttering the words of Sitâ and Râm. They do it on joyous occasions and on religious holidays. This custom gives it a somewhat religious signification. Anyhow, this custom wherein flowers are strewed, shows, that the modern custom of strewing sand or powder is a remnant of a former custom of flower decoration and that it was considered as a religious custom. Thus, we, see, that both the Indian custom and the English (Cheshire) custom had, at first, the signification of a kind of flower decoration. The Parsees have latterly been using in these decorations some words signifying the supplication of Ahura Mazda's help.

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[1] Geriâ is a kind of play played with sticks by Hindus on merry occasions, especially during the Divali Holidays.

I remember having seen, at the Paris Exhibition of 1899, in a side show, an European lady, tracing artistic decorations on the ground with her fingers with some kind of powder—a process spoken of here as Chamtina Chowk (ચમટીના ચોક) *i.e.*, strewing the ground with powder by means of the tips of the fingers. I do not know, whether the show exhibited the type of any custom of decoration prevalent in any part of France, or whether the lady had imported it from India or England. On comparing the two customs—the Cheshire and the Indian—we find the following points to be common.

1. The original idea was that of some kind of flower decorations.

2. The flower decoration extended to favourite wells. In Cheshire and in other parts of England, it was known as well-dressing. In Bombay and Gujarat, it is called (કુવાને વાડી ભરાવવી) *kuvânê vâdi bharâvvi, i.e.*, to get a garden prepared for the well. This custom of well-dressing, has a good deal to do with the belief in well-spirits. Formerly there was a similar custom of adorning the marrying couple or other children who participated in the marriage rejoicings, with flower decorations. The phrase, વાડી ભરાવવી which was used for a well-dressing, was also used for children.

3. The custom was not confined to weddings. It had extended to other joyful occasions. The late Queen Victoria's visit to Knutsford was an occasion for a display of this custom. Here in India, the front of many an Indian house was strewed with the powder and decorated with flowers, on the occasion of the late visit of His Majesty and on the Durbar Day.

4. The sand-strewing is accompanied by flower decorations on house fronts.

THE PERSIAN ORIGIN OF THE KURDS AND THE TAJIKS.

President—Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.)

[*Read on* 31*st July* 1912.]

The July-to-December Number (Vol. XLI, 1911) of the Journal of the Royal Anthropological Institute of Great Britain and Ireland contains a learned article from the pen of Dr. Felix V. Luschan, on "The Early Inhabitants of Western Asia." I had the pleasure of visiting Constantinople in November 1889 and of noticing with great interest the variety of races of the men that passed through its streets and more especially at the Golden Horn. So, I have read with great interest Dr. Luschan's article, especially its preliminary para, describing the variety of the races that one sees in Constantinople, which, from the beauty of its situation, I have ventured to call "The Queen of cities."[1] The object of this paper is to submit a few observations on the Persian origin of two of the races,—the Kurds and the Tajiks—referred to by Dr. Luschan.

THE KURDS

Of the twenty-one different races of which Dr. Luschan speaks, one is that of the Kurds. He thus speaks of the origin of these people: "The Kardouchoi and Gordyaeans of the old historians are most probably the direct ancestors of the modern Kurds, but we do not know when these tribes first set their foot upon the soil of their present home. The Assyrian annals and careful excavations on the upper Euphrates and Tigris will probably, at some future time, shed light upon this question."[2] Further on, Dr. Luschan says, that "the Kurds speak an Aryan language," and that their two main groups "are related to the modern Persian and are typically Aryan."[3]

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[1] *Vide* my paper before the Cercle Littéraire of Bombay, entitled "La Visite d'un Parsi a la Ville de Constantinople."

[2] The *Journal* of the Royal Anthropological Institute, Vol. XLI, 1911, pp. 228-229.

[3] *Ibid.* p. 229.

Dr. Luschan then asks : " Can it be mere accident that a few miles north of the actual frontier of modern Kurdish language there is *Boghaz-Köi,* the old metropolis of the Hittite Empire, where Hugo Winckler in 1908 found tablets with two political treaties of King Subbiluliuma with Mattiuaza, son of Tuŝratta, King of Mitanni, and in both these treaties *Aryan* divinities, Mithra, Varuna, Indra and Naŝatya, are invoked, together with Hittite divinities, as witnesses and protectors ?

" And in the same inscriptions, which date from about 1380 B. C., the King of Mitanni and his people are called Harri, just as nine centuries later, in the Achæmenidian inscriptions, Xerxes and Darius call themselves *Har-ri-ya,* ' Aryans of Aryan stock.'

" *So the Kurds are the descendants of Aryan invaders and have maintained their type aud their language for more than* 3,300 *years.*"[1]

Now we have the authority of Firdousi, the epic poet of ancient Persia, to say, that the Kurds were an offshoot of the early Iranians of the Peshdâdian times, who formed one of the Western branches of the Aryan stock.

According to the legendry history as recorded by Firdousi, there reigned at one time, over ancient Persia, a foreigner named Zohâk.[2] He had over his shoulders two serpents who often tortured him. According to some, he had a particular kind of disease on the shoulders which was spoken of as serpents. The disease pained him much. Ahriman, in the garb of a physician advised him, that the disease or the serpents would cease tormenting him on the application of the brains of two persons every day. So, two of his subjects had to be killed every day to assuage his pain by the application of their brains. When

[1] *Ibid*, .p 230.

[2] There are several facts which lead to show that the Iranian Zohak was the same as the Babylonian Nimrod. *Vide* my paper on " The Legendary and Actual History of Freemasonry," in the K. R. Cama Masonic Jubilee Volume, pp. 183-88. *Vide* my " Masonic Papers," p. 82 *et seq.*

this state of affairs continued long, there was a great talk about it among the people. There were two great pious men in the city who seriously thought over the subject and sought to alleviate, in some way, the misery of the people for the death of two persons daily from amongst them. Their names were Armâil and Karmâil. They put on the garb of cooks, and went before the king, offering their services. The king engaged them as cooks. Every day, two persons were taken to them, to be killed by them and to have their brains dressed up and prepared for applications to the diseased shoulders of the tyrant-king. They killed only one person out of the two, and, instead of a second person, secretly killed a goat every day. They then mixed the brain of the goat with that of one of the man killed by them, and sent in the mixture for application to the diseased shoulders of the king. They thus set at liberty daily one of the two persons and asked him to conceal himself carefully. When about two hundred persons were thus saved, these kind-hearted persons, who acted as cooks, gave them a flock of sheep and goats and asked them to go away far into unknown tracts. According to Firdousi, the Kurds are the descendants of these fugitives from the tyrannical hands of Zohak. The *Kar*douchoi of the old historians may have possibly derived their name from the name of Firdousi's *Kar*mâil, and the Gordyaeans from Aramâil, which name, when written in Pahlavi, may have been read for Garmail or *vice versâ*.

Maçoudi, in his account of the nomadic tribes of the Arabs, says of the Kurds, that authors do not agree as to the origin of the Kurds.[1] He gives several accounts about their origin. According to one account, the Kurds were descended from one or another of the sons of Nizar, son of Maad. According to another account, they descended from one Kurd, a great grandson of one Hawazin. They emigrated from the country after a quarrel with the Gassanides. A third account traces their descent from

[1] "On n'est pas d'accord sur leur origine" (Les Prairies D'Or, Chap. XLVI. Maçoudi, traduit par Barbier De Meynard et Pavet De Courteille, Vol. III, p. 249).

some maid servants of king Solomon at the time when he was deprived of his throne. On coming to power again, he expelled (*karrad*) those of his maid-servants who had proved faithless to him. The descendants of these women, expelled (*karrad*) from his country, were the Kurds. After giving these different versions about their origin, Maçoudi also refers to the above version which we have described on the authority of Firdousi.

Malcolm, in his History of Persia says of these people (the people of Carducia) that they had "remained unchanged in their appearance and character for more than twenty centuries."[1]

THE TÂZIKS.

The next race in the list of Dr. Luschan, of whose origin I propose to say a few words, is that of the Taziks, who form one of the two ethnical groups of Persia. Dr. Luschan, while speaking of the Persians, in a separate section of his Article (Section R), says :—

"Notwithstanding some recent researches, our knowledge of the Anthropology of Persia is rather scanty.................. There are two large ethnical groups in Persia, the Shüte, and settled *Tajik* and the Sunnite an essentially nomadic *Ihlat*. ....The *Ihlat*, being the energetic and vigorous element, are the real masters of the land and of the Tajik, the descendants of the old Persians and Medes. But long continued intermarriage has produced a great many mixed types......... The old type seems to be preserved in the *Parsi*, the descendants of Persians who emigrated to India after the battle of Nahauband (Nehavand A.D. 640), of much purer form than among any true Persians........We know nothing of the physical characteristics of the Achæmenides who called themselves Aryans of Aryan stock, and who brought an Aryan language to Persia ; it is possible that they were fair and dolichocephalic, like the ancestors of the modern Kurds, but they were certainly few in number

[1] Malcolm's History of Persia (1829) Vol. I, p. 82 n. e.

and it would therefore, be astonishing if their physical characteristics should have persisted among a large section of the actual Persians." [1]

In this section, Dr. Luschan calls the Tajiks, " the descendants of the old Persians." There are some facts to support this statement.

According to Dr. Bellew,[2] the Tajik is also known as the Parsiwan. This very name then shows, that he is connected with the ancient Parsis or Persians. Dr. Bellew says : " They are the representatives of the ancient Persian inhabitants of the country, as the Afghans are of its ancient Indian inhabitants. It would appear that as the Afghans (whose true home and seat are in the Kandahar and Arghandâb valleys) mixed and intermarried with the Indian people whom they conquered, and gave their name to the mixed race, so the Arabs, who did the same with the Persian people whom they conquered, left their names as the national designation of their mixed posterity, that is the name by which they were called by the Persians................The term Tajik, it is said, is derived from the ancient Persian name for the Arab. The ancient Persian writers distinguishing their hereditary enemies on the north and south respectively by the terms Turk and Tâz or Tâj. And hence it is that the term Tâz applied to the Arab only in Persia ; and everything connected with him, or proceeding from him, was called by the Persians Tâzi or Tâzik, which are the same as Tâjî or Tâjik. In course of time, it seems these terms became restricted to designate things of Arab origin in Persia in contradistinction to the pure and native article. Thus an Arab settling in the country, and not intermarrying with its people, retained his proper national title through successive generations. But the Arab intermarrying with the people of the country lost his proper nationality, and, in the

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[1] The Journal of the Royal Anthropological Institute, Vol. XLI, pp. 233-34.

[2] " The Races of Afghanistan, being a Brief Account of the principal nations inhabiting that country", by Surgeon Major H. W. Bellew (1880), pp. 109-10.

succeeding generations, was called Tâjik by the Persians. An imported Arab horse or dog, etc., was not called Tâzi but Arabi. Their off-spring, however, from a Persian mare or bitch, received the name of Tâzî, and were no longer called Arabi."

We thus see, that according to Dr. Bellew also, the Tâziks were connected in some way with the Persians. They had some Arab blood in them. They were the descendants of Persianized or Zoroastrianized Arabs.

Dr. Bellew's statement, that "the term Tajik is derived from the ancient Persian name for the Arab," is supported by the Pahlavi Bundehesh.[1] According to the Irânian tradition noted in this book, Mashi and Mashiyâni formed the original primitive pair of mankind. They were, as it were, the Irânian Adam and Eve. They spoke untruth and brought misery upon themselves. Seven pairs were born of them. Out of those seven, fifteen more were born. Each of these fifteen became the progenitors of a tribe (*sardeh*) of men. Of these fifteen tribes, nine crossed the sea and went to six different continents. From one of the six that remained on the continent of Khaniras, a pair was born, of which the male was named Tâz and the female Tâzik. They went and lived in a forest, known as the "Forest of the Tâzikân.'

Zohâk (or Dahâk), referred to in the above account of the origin of the Kurds, was the fourth in descent from the Tâz, the founder of the Tâziks (Arabs). So, he is spoken of by oriental writers, as Zohâk-i Tâzi, in the sense of "Zohâk, the Arab." According to the contents of Chitradâd, one of the lost twenty-one books (Nasks) of the Avesta, as given in the eighth book of the Dinkard,[2] Tâz was the progenitor of the Arabs and he was the brother of Hoshang, who was the progenitor of the Irânians[3] or ancient Persians.

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[1] Chap. XV, 28., S. B. E., Vol. V, p. 58. *Vide* my Bundehesh, p. 67.

[2] Book VIII, Chap. XIII, 8-9, ; S. B. E., Vol. XXXVII, p. 27. *Vide* also, Book VII, Chap. I, 34. S. B. E., Vol. XLVII, p. 12.

[3] Bundehesh, Chap. XV, 28.

It appears from the Nirang, attached as an appendix to the Sraosh Yasht (Yaçna, Hâ 57) of the Parsees, that the Tâjiks formed a race, separate from the pure Persians of the older stock. Though they are spoken of as the Tâjiks who put on the sacred thread (Tajik-i Basta-kustian), *i. e.*, as Zoroastrians, they formed a race apart from the Irânians. They had some Arab blood or element among them.[1]

[1] In modern Beluchistân, the descendents of the original Persians, are still known as the Tâjiks.

A FEW NOTES ON THE ANCIENT AND MODERN FOLKLORE ABOUT THE PEACOCK.

(*Read on 30th October* 1912.)

President—Lt.-Col., K. R. Kirtikar, I.M.S. (Retd.)

Mr. Sarat Chandra Mitra's paper, entitled "The Peacock, in Asiatic Cult and Superstition," sent to this Society, to be read at one of its monthly meetings, has suggested to me the thought of presenting before the Society, a few notes on the subject of the Peacock, collected by me during my studies.

Before proceeding to present my Notes, I would draw the attention of the members to an interesting chapter, entitled "A Peacock's Prologue" in a book entitled "The Peacock's Pleasaunce" by an anonymous writer E. V. B.

Firstly, I would refer to the subject of what are called the "eyes" on the tail of the peacock. The following fable of the ancient Greeks, among whom the peacock was a bird sacred to Juno, refers to the transfer of the "eyes" to the feathers on the bird's tail.

In Callithyia was a priestess of the goddess Hera or Juno. Zeus or Jupiter, falling in love with her, changed her into the form of a white cow, in order to save her from the anger and jealousy of his wife Juno or Hera. According to some, Hera herself changed *Io* into a cow, out of jealousy for her. Hera got the cow in her possession and set Argus to watch over her. Argus was called Panoptes, *i.e.*, all-seeing, because he had a hundred eyes.[1] Argus tied this cow (*Io*) with an olive tree. Then Zeus sent her messenger Hermes[2] on an errand to kill Argus and to get *Io* in her posses-

[1] Argus is supposed to represent the star-studded Heaven. Cf. the thousand-eyed (baêvarê-chashma) Mithra, the Avesta *yazata* presiding over the Light of the Heaven.

[2] For a comparison between the Hermes of the Egyptians and the Greeks and the Haoma of the ancient Iranians. *Vide* my paper on "The Legendary and Actual History of Freemasonry" in "The K. R. Cama Masonic Jubilee Volume," pp. 172-74. *Vide* my "Masonic Papers," p. 71 *et seq.*

sion. Hermes killed Argus, or, according to some, lulled him to sleep and set *Io* free. Juno (Hera) then transferred the hundred eyes of Argus to the tail of the peacock which was her favourite bird.

As to why the peacock was the favourite bird of Juno, we find the following reason :—Juno has been identified with, or has been known by the names of, various goddesses, *e.g.*, Hera',[1] Inachis, Inachia, Astaroth, Astarte, Oinos or Venus, Luna, Selene, Isis, Ino, Io, Cupres, Cupra, Ionah.[2] As Isis, she was at times taken for the rainbow, " which God made a sign in the heavens, a token of his covenant with man." Now, Bryant, in his ancient Mythology, says that, as the peacock, in the full expansion of his plumes, displays all the beautiful colours of the Isis (rainbow), it was, probably for that reason, made the bird of Juno.[3]"

Among the Romans, this bird became a symbol of apotheosis or deification. The Romans then gave the symbolism, in another form, to the early Christians, among whom it was a symbol of Eternity and Immortality. It is due to this symbolism, that we see the peacock on the Christian tombs of the martyrs in the catacombs at Rome.

According to Pliny,[4] the peacock belongs to a class of birds which afford presages by their flight . The peacock has precedence of the birds of this class " as much for its singular beauty as its superior instinct and the vanity it displays." Pliny thus speaks of the display of its plumage and of the " eyes " on the tail.

" When it hears itself praised, this bird spreads out its gorgeous colours, and especially if the sun happens to be shining at the time,

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[1] Hera was not originally a proper name, but a title, the same as Ada of the Babylonians, and signified the lady or queen. (A new system or an Analysis of Ancient Mythology by Jacob Bryant, (1807) Vol., III. p. 19). Heer, Herns, Heren, Haren, in many languages betokened something noble (*Ibid* n. 1)

[2] *Ibid*. p. 193. [3] *Ibid*. pp. 194-95.

[4] Natural History of Pliny, Bk. X. Chap. 22; Bostock and Riley's translation, Vol. II., p. 495.

because then they are seen in all their radiance. At the same time spreading out its tail in the form of a shell, it throws the reflection upon the other feathers, which shine all the more brilliantly when a shadow is cast upon them ; then at another moment it will contract all the eyes depicted upon its feathers in a single mass manifesting great delight in having them admired by the spectator. The peacock loses its tail every year at the fall of the leaf, and a new one shoots forth in its place at the flower season ; between those periods the bird is abashed and moping and seeks retired spots." [1]

The peacock is connected with cures—some of them magical—of various diseases. According to Pliny,[2] its dung served as a remedy for several diseases of the eye. The tongues of peacocks were used for epilepsy.

Its feathers play a prominent part, even now, in some magical cures. Mr. Thurston[3] thus refers to their use as magical remedies in Southern India.

"It is recorded by the Rev. J. Cain that when the Koyis of the Godavery district determine to appease the goddess of small-pox or cholera, they erect a pandall (booth) outside their village under a *nim* tree (Melia Azadirachta). They make the image of a woman with earth from a white-ant hill, tie a cloth or two round it, hang a few peacock's feathers round its neck.. . . . "

Among the Nomad Basuis or Bâwarupas, a tuft of peacock's feathers is carried by robbers and manufacturers of counterfeit coins as a magical remedy to prevent detection.[4] In Northern India, the fat of the peacock, which moves gracefully and easily is supposed to cure stiff joints.[5] In some of the customs in Southern India, which serve as relics of former human sacrifices, effigies of peacocks are often used.[6]

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[1] Pliny, Bk. X, Chap. XXII.

[2] Bk. XXIX, Chap 38. Vol. V., p. 413.

[3] "Omens and Superstitions of Southern India." by Edgar Thurston pp. 35-36.

[4] *Ibid.* p. 41. [5] *Ibid.* p. 88. [6] *Ibid* pp. 200-201.

With some, its feathers bring evil and bad omens, because its feathers are supposed to serve demons. The author of the above-named book [1] describes the following two stories to illustrate this belief:

"There is the oft-told story of a country house and a lady, who one day while sitting in the drawing-room upstairs, laughing and talking with a party of friends, suddenly exclaimed,—starting up and hurrying to the window—'Oh, the Peacock!' She opened the window and instantly disappeared. The startled guests who had rushed after her, looking down beheld the lady lying dead upon the gravel beneath the window, whilst a beautiful peacock stood near her in his pride, with his round of outspread plumes" (p. XI).

According to this story, the lady saw an actual living peacock. In the following story by the same author, we find that the evil is believed to be connected, even with the picture of a peacock.

"Another tale is told of a fine old mansion somewhere in Wales that had remained empty and tenantless for a number of years. A tenant at last was found, and a family arrived on a brilliant day in the middle of June. It is said they all went out into the garden and round to the stable court-yard to meet the horses coming from town. They heard their tramp and the voices of the stablemen who were bringing them in, and one of the ladies went forward before the others to receive and welcome her own favourite riding horse, a beautiful grey, whom she saw just entering through the gate, led by the stud-groom. The horse advanced with a little neigh of recognition, but had no sooner stepped into the court-yard than he suddenly stopped short, reared up, and the next moment fell back dead at his mistress's feet.

"A few days after the owner of the house received a letter from his new tenant, stating that an over-mantel above the fire-place in one of the principal rooms in the house had been the cause of the death of a valuable horse, and praying that it might be at once removed out of the house lest a worse thing should happen.

[1] The Peacock's Pleasaunce, by E. V. B.

This over-mantel had a certain value of its own. It was a kind of drapery or hanging, made of peacock's feathers, enwound with blue and green and wrought curiously in gold thread and silken needlework, and sparkling with gems. It had been the gift of a dear friend, and had been sent from the Indies, long ago. The tenant's demand caused surprise, but was immediately obeyed; and, with the order for the removal of his peacock-hanging, a letter was sent by the landlord to his head gardener, an old retainer of many years' service on the estate. So, at dead of night, the aged, white-haired gardener, bearing a lantern and a spade, and carrying also the Evil-Eyed fabric over his arm, made his way towards the secluded, woody outskirts, of the Garden Wilderness. There he sought, under some thick trees, for a spot where the earth seemed newly disturbed, and where weeds, and wild ivy still lay cut and scattered about. The old man dug deep until his lamp shone on some ghostly grey, smooth surface, down below. There, he dropped the folded drapery down, the earth was shovelled back into the grave (for such it was) of the ill-fated horse, while with ruthless foot, the bright green feathers, and relucent gold and emerald gems were at once stamped and trod in firm. And thereafter those tentants slept in peace" (pp. XI-XIII).

This story serves as an interesting illustration of how beliefs or customs, connected with living substances, are gradually transferred even to the shadows or pictures of the thing. In the first of the stories the idea of an evil luck was connected with a real living peacock; in the second, with a mere picture or shadow.

The following story, as given by Mrs. Bishop in her book of travels shows how, in the case of a social custom also, people move from reality to a mere picture, from actuality to a shadow. Mrs. Bishop was once showing the pictures of her travels from a book to a number of *purdah* ladies, who always went with veils in the company of males. In the course of her work of showing various illustrations to the ladies, she came across a picture of some men and showed it to them. They immediately covered

their faces, because, there was before them the picture of some males, before whom it was prohibitory for women to go without veils.

This is an illustration of a gradual movement in the matter of customs from the spirit of the customs to the letter of the customs, from reality to shadow.

A book of Sir Henry Layard's travels in the East gives another instance of this kind. While travelling, he suddenly came across a number of women who were without their *purdahs* or veils. To cover their faces from the sight of Sir Henry, they immediately lifted up their loose gowns, under which there was no other underdress and covered their faces with them, disregarding the shame of standing naked before a foreigner for the purpose of preserving their custom of the *purdah*. This illustrates an attachment to the letter of a custom instead of to the spirit.

According to the Persian poet Farirudin Attar, the author of the book entitled "The language of Birds," it was the peacock that introduced Satan into the Paradise under the form of the seven-headed serpent. In punishment for this, the bird itself was expelled from the paradise. Thus, in the East, a bad omen came to be connected with this bird.

The East, and especially the great Indian Peninsula, is said to be the home of the peacock. Alexander the Great is said to have taken it from India to the West. It is said, that he was so much pleased with its beauty that he prohibited its being killed. Alexander possibly familiarized the bird in the West to a greater extent.

Maçoudi, the great Arab traveller and historian, also refers to the beauty of the Indian peacocks. He says that when taken to foreign countries, they lost the beauty of their feathers.[1]

It appears from the Old Testament that the peacock was taken to the Western countries of Asia long before Alexander's time.

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[1] Maçoudi, traduit par Barbier be Meynard, II, p. 438. Chap. XXXII.

King Solomon is said to have imported it into his country of Palestine from the East.[1]

The peacock is an old heraldic type of greatness and royalty on account of the beauty displayed by it when its plumes are opened. So, its crest is often presented to kings. There are 'eyes' as it were on its feathers. So a presentation of its feather to the king indicates a wish that the king may have many eyes upon his subjects. The peacock was the royal emblem of the kings of Burma, who traced their descent from the sun.

The story of the following Gujarati song is the reverse of that of the lady, narrated above and shows, how a queen loved a peacock and how she became a "Suttee" for the loss of this bird. The story embodied in it shows that, with some, a peacock is an auspicious bird and is a sign of good omen and happiness.

મોરનું ગીત.

સુનરા મારૂ બેરલું રૂપલા મારી ઊધણી,
ઊંધણી ઓલવીરે આંબા ડાલસે.
બેરલું મુક્યું સરોવર પાલસે
રાણી ભરે ને મોર ઘોરી ઘોરી નાંખે જો.
રમતાંરે રમતાં ગોવાળીઆએ દીઠાં જો
કુવાને કાંઠેરે મોરલીઓ જુવો રમે.
રાજાની રાણીએ પાણીલાં સાચર્યાં જો
કોઇએ રે જઇને રાજાને સમજાવ્યા જો.
તમારી રાંણીરે મોરસે જુઓ રમે,
ઘેલાંરે લોકો ઘેલરીઆં સીદ બોલો જો
અમારી રાંણીરે રંગત મોહોલમાં.
લાવજોરે લાવજો ધાલ અને તરવાલ જો
જાઇને મારૂંરે વનનાં મોરને.
લાવજોરે લાવજો તીર અને કમાંન જો

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[1] I Kings 22 "Once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes and peacocks." *Vide* also II Chronicles, IX, 21.

જાઇને મારૂં રે વનનાં મોરને.
મારજોરે મારજો હરણનો શેકાર જો
એક ના મારતારે વનનાં મોરને.
કોઇએરે જઈને રાણીને સંભળાવ્યાં જો
તમારા મોરને રાજા મારશે.
ભાઇ કાસદીઆ! ખરે જોરા મારોજો
જઇને જગાવો વનમેના મોરને.
ભાઇ મોરલીઆ! ડુંગર નાસી જજો જો
ઘેલારે રાજા તુંને મારશે.
પેહેલીરે તોંચે મોરલીઓ ફફરાવ્યો જો
બીજીરે તોંચે તો મોરને નીચે પાડ્યો.
ત્રીજીરે તોંચે મોરને કાવર ઘાળ્યો
ચોઠીરે તોંચે મોરને ઘેરે લાવ્યા.
સુનાની કાવરે મોર ઘેરે આયો જો.
ઉઠોની રાંણી બારલીયાં ઉઘાડો જો.
હસતી હલલતી બારલીઆં ઉંઘાડયાં જો.
રરતીએ લીધોરે વનનાં મોરને.
ઉઠો મારી રાંણી મોરલીઓ સમારો જો
રરતી રરતીએ મોરલીઓ સમાર્યો જો.
આંસુએ વધાળ્યો વનનાં મોરને.
ઉઠો મહારી રાંણી ભોજન કહારો જમીએ જો.
તમો જમો તમાંરાં છોરૂલાં જમારો જો
મને ને મોરને રે બેઉને સ્નેહ ઘણો.
દોઢ બદામના મોરલીઆને ખાતર જો
હેંસી ટકાની મારી રાંણી ચાલ્યાં રૂસણે.
કેહે તો રાંણીની પતોરી વનાંઉ જો
ઉપર કોતરાંઉરે વનનાં મોરને.
કેહે તો રાંણી ફરી મેહેલ બંધાઉં જો
ઉપર ચીતરાંઉરે વનનાં મોરને.

કેહે તો રાંણી જાદવ વેલ ગુંઠાઉં જો
ઉપર ભરાઉંરે વનનાં મોરને.
સુખડ મંગાવો ચેહ સીંચાવો રાંણી બલી મરે જો.
સુખડ મંગાવ્યું ચેહ સીચાવી રાંણી બરી મુઆં
મોરને રે ખાતર રાંણીરે બરી મુઆં જો.

The purport of the story sung in this song is thus :

A queen had gone to a well with her maids. When they filled up their water-pots, a peacock, close by, upset them. They filled them up again and the peacock upset and emptied them again. This served as a play to the queen and her maids, and the bird became a favourite bird with her. Somebody went to the king and said "Lo ! your queen plays with a peacock." He, thereupon, sent for his bow and arrow and his sword, with a view to shoot and kill the bird. The queen, on learning this, asked him not to shoot her favourite peacock, but to go hunting and shoot the deer etc. The king did not mind her word and went to the well and killed the bird. He then carried the bird to the palace and asked his queen to open the door of the palace. The queen opened it and was surprised to see her favourite bird killed by the king in spite of her request not to do so. The king asked her to dress the bird for being cooked. She did so, all the time pouring tears from her eyes upon the body of the bird. The king then asked his queen to have with him her meals in which the peacock served as a dish. She refused to join him at dinner and continued mourning the loss of her favourite bird and directed that a pile of sandalwood may be prepared in which she may burn herself out of grief for her bird. The king offered to do all possible things to dissuade her. He offered to build a new palace with all various decorations of peacocks in it, to soothe her grief, but to no purpose. She burnt herself out of grief for her favourite bird.

In Rajputana, the *toran* (તોરણ) hung on the door of a house as a symbol of marriage "consists of three wooden bars fastened together in the form of an equilateral triangle and surmounted by the image of a peacock. The symbol is suspended at the por-

tal of the bride."[1] Among the Rajputs, a peacock was a favourite emblem and a peacock's feather often adorned the turban of a Rajput warrior.[2]

It is believed by some that the pea-hen conceives, not by the usual process of cohabitation, but, by licking the tears shed by the peacock.

A Gujarati book, speaking of the omens from this bird, says that, if it utters one word, *i.e.*, cries once, when a person starts to go to a foreign country, that is a good omen for the acquisition of wealth. If it does so twice, that prognosticates the acquisition of a wife, *i.e.*, marriage. If it does so thrice, that portends the acquisition of wealth.[3]

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[1] Tod's Rajasthan. New abridged edition, p. 26.

[2] *Ibid.*

[3] "ગામ જતાં એક શબ્દ બોલે તો લક્ષ્મી પામે, બે શબ્દ બોલે તો સ્ત્રી-લાભ પામે, ત્રણ શબ્દ બોલે તો દ્રવ્યનો લાભ દેખાડે."

BIRTH CUSTOMS AND CEREMONIES OF THE PARSEES.

(*Read on 27th November* 1912).

President—LT.-COL. K. R. KIRTIKAR, I.M.S. (RETD.)

Introduction.

At the instance of Rev. Dr. Hastings, the learned Editor of the Dictionary of Religion and Ethics, I had the pleasure of studying, as a whole, the subject of all Parsee ceremonies, rites and customs, and of preparing an exhaustive essay on the subject. But, as the nature of Dr. Hasting's stupendous work required only some portions, here and there, as stray articles—and those even often compressed—under different alphabetical heads, I propose placing before the Society the humble result of my study, in the forms of papers. This is the first paper of its kind.

I have tried to give a description of the different ceremonies, rites and customs, giving, where possible and available, references to the religious or semi-religious Zoroastrian books. At times, I have attempted to explain the signification and symbolism without attempting any justification.

Division of the subject.

All the Parsee ceremonies, rites and customs may be divided under the following heads.

I. Socio-Religious ceremonies and customs.

II.—Purificatory " "

III.—Initiation " "

IV.—Consecration "

V.—Liturgical. " "

I.

SOCIO-RELIGIOUS CEREMONIES AND CUSTOMS.

The ceremonies and customs, that fall under this head, may be subdivided, according to the three principal events of a man's life,—birth, marriage and death—under the following heads :—

A.—Birth Ceremonies and Customs.

B.—Marriage Ceremonies and Customs.

C.—Funeral Ceremonies and Customs.

(*A*) *Birth Ceremonies and Customs.*

The birth of a child, an auspicious event.

The birth of a child is a very auspicious event in a Parsee House. It was so also in ancient Persia. According to the Vendidâd[1], Ahura Mazda says :—"I prefer a person with children (*puthrâne*) to one without children (*aputhrâi*)". Even the very ground, where lives a man with his children, is allegorically described as feeling happy.[2] Cultivation and a good supply of food to people are recommended because they make mankind healthy and able to produce a healthy progeny.[3] To be the father of good children was a blessing from the Yazatas, like Tishtrya,[4] Mithra,[5] Haoma,[6] and Atâr,[7] and from the Fravashis.[8] To be childless, was a curse from the Yazatas.[9] Domestic animals, when ill-fed and ill-treated, cursed their master, that they may be childless.[10] Childlessness was something like a punishment from heaven.[11] God-given splendour[12] was associated with those who were blessed with children.[13]

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[1] IV, 47. [2] Vendidâd, III 2. [3] Vendidâd III, 33.
[4] Yasht VIII, Tir 15. [5] Yasht X, Meher, 65.
[6] Yaçna IX, Hom Yasht, 4, 7. 10, 13, 22.
[7] Yaçna LXII, Âtash Nyâish, 10; Vendidâd XVIII, 27.
[8] Yasht X, Meher, 3; Yasht XIII, 134.
[9] Hom Yasht, Yaçna, Hâ XI, 3. *Cf.* The blessings and the curse of Cambyses (Herodotus III, 65). *Cf.* also those of Darius (Behistun Inscriptions IV. 10, 11).
[10] Yaçna XI, 1-2. [11] Yaçna XI, 3; Yasht X; Meher, 38, 108, 110.
[12] Kharêno Mazdadhâta. [13] Yçsht XIX, Zamyâd, 75.

A Zoroastrian woman often prayed for a good, healthy child.[1] A Zoroastrian man and woman prayed before their sacred fire for a good virtuous child.[2] A woman without a child was as sorry as a fertile piece of land that is not cultivated.[3] She prayed for a husband who could make her a mother of children[4].

Among the Achemenides, a wife who gave birth to many children was a favourite with her husband, who did not like to displease her in any way.[5] Children being the choicest gift of God, their lives were, as it were, pledged by parents for the solemn performance of an act.[6] We read in Herodotus[7]: "Next to prowess in arms, it is regarded as the greatest proof of manly excellence to be the father of many sons. Every year, the king sends rich gifts to the man, who can show the largest number, for they hold that number is strength." Strabo also says a similar thing.[8] We learn from the writings of the Christian Martyrs of Persia that the ancient Persians, did not like, for the above reasons, the prohibition against marriage among the Christians in the case of holy young Christian girls.

Pregnancy.

In the Avesta itself, we find no references to any ceremony or rite during the state of pregnancy. The only allusion we find is this :—Women on finding themselves *enciente* prayed before Ardviçura for an easy delivery,[9] and then for a copious supply of milk at their breast for their children.[10] The allusion to these prayers suggests, that there must be some formal ceremonies accompanying those prayers, but we do not know what they were.

Coming to later Pahlavi and Persian books, we find that the Shâyast lâ Shâyast directs, that when it is known that a lady of the family has become pregnant, a fire may be maintained most

1 Yaçna IX, 22.
2 Âtash Nyâish, Yaçna, LXII, 5.
3 Vend. III, 24.
4 Yasht V (Âbân), 87.
5 Herodotus IX, 111.
6 Herodotus IX, 10.
7 I, 136.
8 Bk. XV, 11.
9 Yasht V (Âbân), 87.
10 Ardviçura Nyâyish, 3.

carefully in the house.[1] The Saddar also gives this direction.[2] We have the remnant of this injunction in the present custom of some of the modern Parsees, who, on the occasion of the completion of the fifth and seventh months of pregnancy, light a lamp of clarified butter in their houses. The reason, assigned for this in the Pahlavi and Persian books, is, that the fire, so kindled in the house, keeps out *daêvas*, *i.e.*, evil influences from the house. A fire or a lamp is even now taken to be symbolical of the continuation of a line of offspring. For example, it is not rare to hear, even now, words like these "*Tamâro cherâg roshan rahé*," *i.e.*, "May your lamp be always burning." This benediction is meant to say: "May your son live long and may your line of descent continue."

According to the Avesta, in the state of pregnancy, a woman is to be looked after very carefully. It is wrong for the husband to have sexual intercourse with her in her advanced state of pregnancy, which, according to the Revâyets, commences with the fifth month.[3] She is to abstain from coming into contact with any dead or decomposing matter, even with a thing like one's tooth-pick which may contain germs of one's disease.[4]

The fifth and the seventh months of pregnancy, observed as days of rejoicing.

During pregnancy, the modern Parsees have no religious ceremonies or rites. On the completion of the fifth month of pregnancy, one day is celebrated and known as "*Panch mâsiun*," *i.e.*, the day of the fifth month. Similarly, a day is observed on the completion of the seventh month, and is known as *agharni*. These days are observed as auspicious days of rejoicement only in the case of the first pregnancy. They are observed not in accordance with any religious injunction or with religious ceremonies or rites. The expectancy of a child being

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[1] Chap. X, 4; XII, 11. S. B. E. Vol. V, pp. 316, 343.

[2] S. B. E. Vol. XXIV, p. 277, Chap. XVI, 1.

[3] Four months ten days. *Vide* Anquetil Du Perron, Zend Avesta, Vol. II, p. 563.

[4] Shâyast lâ Shâyast, Chap. X, 20; XII. 13, (S. B. E. Vol. V, pp. 323,344); Saddar, XVII, 2 (S. B. E. Vol. XXIV, p. 278).

a joyful event as said above, these days—especially some day after the completion of the seventh month—are observed as joyous occasions, when the lady who is *enceinte* is presented with suits of clothes by her parents, relatives and friends and especially by the family of her husband. The husband, is in turn, presented with a suit of clothes by the wife's family. Sweets are sent out as presents by the husband's family to the bride's house and to near relations and friends. In these sweets, one prepared in the form of a cocoanut,[1] has a prominent place. A cocoanut typifies a man's head [2] and so it is a smybol of fecundity. Some of the customs observed on these occasions are more Indian in their origin and signification than originally Persian or Zoroastrian.

Place of Delivery and its consecration.

In the case of the first delivery, it generally takes place in the house of the wife's parents. A room or a part of the room, generally on the down floor, is prepared and set apart for the purpose. As the Vendidâd [3] says, the place for delivery must be very clean, dry and least frequented by others. It appears, that in former times, such places were specially provided in Parsee houses on the down-floors. Parsee houses in those times had generally spacious down-floors that were used for all purposes. The upper floors were low, and were rather like lofts. So, the down-floors provided proper places for delivery, as enjoined in the Vendidâd. But, as, with changed circumstances, Parsee houses of to-day are not what they were before, and as, at present, in storied houses

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[1] Among the Rajputs of India, the acceptance of a cocoanut is a symbol of the acceptance of a proposal for marriage (*Vide* Tod's Râjasthân.)

[2] The following story connects the cocoanut with a man's head: An astrologer once said to a king that whatever was sown or planted on such and such a coming auspicious day, would grow well. The king said: "Suppose somebody sows a man's head on a stony ground; will that also grow up into a luxuriant tree" "Yes," said the astrologer. The king, thereupon, cut off the head of the astrologer and sowed it in a stony ground. The cocoanut palm grew out of it (Journal of the Ceylon Asiatic Society, January 1891).

[3] Chap. V, 46.

the down-floors in big towns are generally the worst part of the houses, places of delivery at the down-floor are now-a-days properly condemned as unhealthy. In the case of a house or a place, where no delivery has taken place before, the religious-minded persons generally take care that a religious ceremony may be performed there before the delivery. In other words, they get it consecrated. A priest or two say and perform the Âfringân prayer and ceremony over the place. At times, even the Bâj prayer is recited.

A lamp lighted on the birth of a child.

On the birth of a child, a lamp is lighted and kept burning, for at least three days, in the room where the lady is confined. The Saddar, speaks of three days. It says: "When the child becomes separate from the mother it is necessary to burn a lamp for three nights and days, if they burn a fire it would be better—so that the demons and fiends may not be able to do any damage and harm; because when a child is born, it is exceedingly delicate for those three days."[1]

Some people keep the lamp burning for ten days and some for forty days, which are generally observed as the period of confinement.

Period of confinement on delivery: 40 days.

On delivery, the mother is enjoined to remain apart from others. She is not to come into contact with fire, water, and other furniture of the house.[2] In the case of those that give birth to still-born children it is enjoined in the Vendidâd [3], that they must thus remain apart for 12 days. This period has been latterly extended, as described in the later Pahlavi and Persian books to forty days in all cases of delivery. Now-a-days, a Parsee lady has generally forty days of confinement after delivery.

The Saddar says: "During forty days it is not proper that they should leave the child alone; and it is also not proper that the

[1] Chap. XVI, 2; S. B. E. Vol. XXIV, p. 277.
[2] Vendidâd, V, 45-49.
[3] Vendidâd, V, 55-56.

mother of the infant should put her foot over a threshold in the dwelling (*i.e.*, leave the house) or cast her eyes upon a hill, for it is bad for her menstruation."[1]

Some families, following the Hindu custom, observe the fifth day after birth known as *pachory* (*i.e.*, the fifth day) and the tenth day known as *Dasori* (*i.e.*, the tenth day) as gala days, but these days have no religious signification whatever.

Perfect isolation.

During these forty days, the lady is in a state of isolation. She is not to come into contact with any body and with any part of the ordinary furniture of the house, especially wooden furniture and linen articles. Her food is to be served to her on her plate by others. Those who have to come into contact with her, have to bathe before they mix with others. Even the medical attendant had to do so ; but, now-a-days, this sanitary rule is more honoured in the breach than in its observance. The original injunction seems to have been intended to observe "purity" in order to prevent the spread of the puerperal fever and such other diseases to which women in this state are subject.[2]

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[1] Chap. XVI. 4, S. B. E. Vol. XXIV, p. 277.

[2] *Vide* The chapter on "Maternity and its Perils" in Mr. Havelock Ellis's "The Nationalization of Health" (1892) pp. 123-143. It says that in England and Wales where 4,500 women die every year in child-birth "about 70 per cent. of this mortality is due to puerperal fever" and that "almost the whole of this mortality might be avoided.' It is the careless medical practitioners and midwives, that are responsible for this mortality because they do not take sanitary care, and carry germs from one woman in confinement to another. The Midwifery writers of old said to their disciples "Thine is a high and holy calling; see that thou exercise it with *purity*." In the enjoined isolation of the Parsee women during their confinement, the original intention seems to be that of observing *purity*. Some of the later Pazend and Persian writers have not properly understood the original good object of the early writers, and so, have carried the rigour of isolation too far. But anyhow, the original injunction of isolation is intended for the *purity* referred to by old midwifery writers.

Purification.

At the end of forty days, which is the period of confinement, the lady has to purify herself by a bath before ordinarily mixing with others. At first, she takes an ordinary bath and then goes through what is called '*nân*', a contraction of the Sanskrit word '*snan*,' which is a sacred bath. A priest, generally the family priest, administers that bath with consecrated water.

Rejection of her bedding and clothes.

All the bedding and clothes of the woman, used during the forty days of her confinement after delivery are rejected from ordinary use. They are enjoined to be destroyed, lest they carry germs of disease among others. But now-a-days that injunction is not strictly followed.

The first drink after birth.

Formerly, a mother in child-birth first drank a few drops of the sacred Haoma-juice, which was squeezed and consecrated in a fire-temple. The new-born child also was made to drink a few drops of this juice. Anquetil Du Perron [1] refers to this religious custom as prevalent in his time. In the Hom Yasht,[2] Haoma is said to give fine healthy children to women. Haoma was emblematical of immortality. But now-a-days this custom is rarely observed, and, in place of the Haoma juice, a sweet drink made of molasses or sugar is given to the child as a first auspicious drink.

Naming the child.

Herodotus[3] refers to the custom of naming the child among the ancient Persians. We infer from what he says, that the parents waited for some time after birth and then watching the physical and mental characteristics of the child, gave them such names as indicated their characteristics. In the case of modern Parsees, many name the child after an immediate deceased ancestor. A Parsee name is made up of three names. The first is his general name. The second is his father's name and the third is his surname or family name. Now, it is the first of these three that is the proper name

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[1] Zend Avesta II, p. 564. [2] Yaçna IX, p. 22. [3] Bk. I, 139.

of the child, and in the case of that name, many prefer to call a child by an immediate ancestor's name. Suppose a person named Jivanji had his father named Jamshedji, and his mother named Awabai. Then on the birth of a child, if it is a male child and if his own father (Jamshedji) was dead, he would prefer to name it Jamshedji. If it were a female child, he would like to name it Awabai after his deceased mother.

Some resort to a so-called astrologer and name the child as advised by him. This process of naming the child has one particular religious signification, and it is this: In all religious ceremonies, during life or after death, a person's name is recited as he or she is named at the time of his or her birth. This name is called, *Janam-nâm* or birth-name. In his or her Naojote or sacred shirt and thread ceremony, marriage ceremony, or any other ceremony, enjoined by him or her during life time (Zindah-ravân), the birth-name is recited together with the father's name. In all the ceremonies after death (Anôsheh-râvan), the name is similarly recited. In the case of a female, her personal name is recited together with that of her father as long as she is not betrothed. But after betrothal her name is recited together with that of her husband. As a lady's name is recited with her husband's in all ceremonies after betrothal, the ceremony of betrothal is known as "*Nâmzad shudan*" in Persian or "*Nâm pâdvun*" in Gujarati, meaning "to give a name."

Birth-day.

The birth-day of a Parsi child—and especially the first birth-day—is an important day. No religious rites or ceremonies are enjoined as necessary. But the parents generally like to celebrate it in, what one may call, a religious way. After a bath and a new suit of clothes, the child is generally sent with some sandal wood to an adjoining Fire-temple. There the ashes of the sacred fire is attached to its forehead. Some of those, who can afford, get a religious ceremony known as Fareshtâ[1] performed. That is generally done on the

[1] Pers. فرشتہ *i.e.*, angel.

first birth-day. This ceremony consists of the recital of prayers in honour of the different Yazatas or angels and indicate that God's blessings are invoked upon the child and wished that it may be blessed with all the physical characteristics and mental virtues over which God has directed these Yazatas to preside. According to Herodotus [1] "of all the days in the year, the one which the ancient Persians observed most was their birth-day."

Childhood.

From a strictly religious point of view, there is nothing special to be remarked in the case of the childhood of a Parsi child. It is held to be innocent and not liable or subject to the performance of any religious duties or rites. If God forbid—the child dies before the Naojote or the investiture of the sacred shirt and thread, its funeral ceremonies are on a lower scale. In the case of an adult male or female, if he or she belongs to the layman class the appellation of Behedin is added before his or her name in the recital of ceremonies. If the person belongs to the priestly class, the appellation is Ervad if he is a male and has passed through the initiating ceremony of priesthood (Nâvar). It is Oshta (Avestâ Hâvishta, *i.e.*, a disciple), if he has not passed through that ceremony. In the case of a female of the priestly class, the appellation is Oshti (feminine of Oshta), but in the case of a child, whether belonging to the priestly or layman class, it is 'Khurd,' *i.e.*, small or young. This appellation signifies that the deceased person was too young and that it had no responsibility for duties or rites as a Zoroastrian.

At or about the age of six, the child has to learn by heart a few religious prayers—especially those falling under the head of, and attached to the Nirang-i-Kusti [2], *i.e.*, the recital for putting on

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[1] Bk. I, 133. *Vide Ibid* Bk. IX, 110-14, for the king's birth-day feast Tykta'. The king soaped his head and gave gifts on this day. He refused no demands of gifts on that day.

[2] Spiegel, translated by Bleeck, Vol. III, p. 4. "Le Zend Avesta," par Darmesteter, Vol. II, p. 685.

the sacred thread. These must be learnt by heart for the coming occasion of its Naojote, when it is to be invested with sacred shirt and thread. After this investiture, the child's name ceases to be recited as *Khurd* in the prayers accompanying religious ceremonies, but is recited as Behedin or Oshta, as the case may be, *i.e.*, as it belongs to the layman or the priestly class.

A FEW TIBETAN CUSTOMS AND A FEW THOUGHTS SUGGESTED BY THEM.
THE PRAYER-FLAGS.

(*Read on 30th July 1913.*)

President—Lt.-Col. K. R. KIRTIKAR, I.M.S. (Retd.)

Introduction.

I had the pleasure of paying in May-June this year, a five weeks' visit to Darjeeling, that beautiful queen of the Himalayan hill-stations, which interests us—people from the south—mostly from two points of view.

Firstly, its beautiful scenery.[1] I have seen the Himalayan snows from several places in the north—from the valleys of Cashmere, Kangra, and Kulu, and from hill stations like Simla, Murree and Dharmsâlâ. I have walked over its snow in a shady corner of the Banihal Pass in Cashmere and on a hill at Nalkanda near Simla. Thus, I have enjoyed the Himalyan scenery from various places. But, I think the scenery of Darjeeling has a charm of its own, the beautiful tea-gardens on the slopes of the adjoining hills adding to its beauty. The sight, on a clear morning, of Mount Everest, the highest peak of the Himalayas (29,000 ft.), from the Senchal Peak (8100 ft.) and Tiger Hill (8,500 ft.), about 7 to 8 miles from Darjeeling, satisfies our curiosity of seeing from a distance the loftiest mountain in the world, but it is the great Kinchinganga, that pleases us the most. Standing on the summit of the Tiger Hill, one clear and quiet morning, on the 27th of May 1913, with the Himalayan range before me, with Mount Everest in the furthest distance, and the grand Kinchinganga presenting its brilliant and

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[1] As said by Mr. Bomwetsch, in his "Hand-book to Darjeeling," the Himalayas, the Niagara Falls and the Pyramids of Egypt are considered to be "the three greatest wonders of the world."

beautiful snowy front in the nearest distance, I was led to remember these first few lines of Milton's *Comus*:—

"Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aerial spirits live insphered
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot
Which men call Earth."

Secondly, its Bhutiâ people. The next thing that interests us, southerners, is the people of the different hill races of the Mongolian type that are found there. We see at Darjeeling, the people of Sikkim, Nepaul, and Bhutân. Darjeeling itself, at one time, formed a part of the country of Sikkim. Its district now meets the frontiers of Sikkim, Nepaul, and Bhutân—of Nepaul on the west, of Sikkim on the north, and of Bhutan on the north-east. Tibet is situated further to the north. "Bhutiâs" is the general term by which the people of these different countries, who profess Buddhism as their religion, are known here. They come from Sikkim, Nepaul, Bhutân and even Tibet.

The native names of Tibet.

The *Darjeeling Gazetteer* says :—"The word Bhotiâ means properly an inhabitant of Bhot or Tibet, and is synonymous with Tibetan. The native name of Tibet is Bod, and the Sanskrit form of this word was Bhot. The Sanskrit-speaking races of India have accordingly called the inhabitants of this region Bhotiâs. The country of Bhutân was so called by the Bengalis in the belief that it was the end of Bhot (Bhotânta), and the natives of Bhutân, as well as Tibet, are indiscriminately called Bhotiâs. The English word Tibet, appears to be derived from the Mongolian Thübot, which is the Mongolian name for the northern portion of the Tibetan plateau."[1]

[1] Bengal District Gazetteers.—Darjeeling, By L. S. S. O'Malley (1907), p. 46.

The above-mentioned native names of the country of Tibet—the Tibetan Bod and the Sanskrit Bhot—seem to signify some connection with the general belief of the early Tibetans, the belief of their very early Bon religion, which believed in the existence of spirits or goblins. We know, the Sanskrit word for goblins is *bhûta* (भूत lit. those that existed in the past), the equivalent of which we see in the words "bhût kâl," *i. e.*, the past times or past tense.

The word Buiti in the Vendidâd and in the Bundehesh.

In the Vendidâd of the Parsees, we have the mention of a demon "Buiti"[1]. It seems to be the Sanskrit "*bhuta*," *i.e.*, a spirit. The Pahalvi Bundehesh[2] speaks of this Buiti as But. It says :—"The demon But is that which is worshipped among the Hindus. His splendour is contained in the idols. For example, they worship the idol of a horse." Some identify this word But with Buddha, the founder of Buddhism. But it seems to be a common reference, both to the belief of the Hindus of India, and of the early inhabitants of Tibet, who believed in the influence of spirits or goblins and who had idol-worship.

Religion in evidence at Tibet.

The sturdy, good looking, broad-featured Bhutiâs at once attract our attention at Darjeeling. Their religious customs, manners and belief also appeal to us at once, because we observe some of them, even in our daily walks, and in our frequent visits to the Observatory Hill, where they have a sanctuary or place of worship. As M. Bonvalot, the author of "Across Tibet" says : "In no country is religion so much in evidence as in Tibet. Every man has a praying-wheel in his hand which he continually turns even on horse back. Piles of stones engraved with mystical sentences are met with ; flags bearing the same mystical sentences flutter in the wind ; and in the very hills and rocks they are inscribed." M. Bonvalot[3] thus sums up, as it were, the

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[1] Vendidâd XIX, 1, 2, 43 (Spiegel, 4, 6, 139).
[2] Bundehesh, Ch. XXVIII. 34 ; *vide* my Bundehesh pp. 38, 39.
[3] "Across Tibet," being a translation of "De Paris au Tonkin á travers le Tibet inconnu," by Gabriel Bonvalot. Translated by C. B. Pitman (1891), Vol. I., p. 31.

different forms in which the Buddhists of Central Asia keep up their religion in evidence: "To the north we can see on the sides of the mountain an inscription in very large letters. These are the sacred sayings of the Buddhists, which believers can decipher miles off. Never in my life have I seen such big letters; all the slopes of the Tien Shan would scarcely be sufficient to print a whole book. The Buddhists like to manifest their devotion in the open air, and when we leave the valley to reach by a pass the defile of Kabchigué-gol, we meet *obos*, or heaps of stones, upon most of which prayers have been engraved, at each culminating point of the undulating ground. These *obos* are generally placed on an eminence, at one of those spots where beasts of burden are allowed to halt and get breath. Advantage is often taken of these halts to make a light collation; after that, prayers are offered that the road may be a good one, when starting on a journey, while thanks are returned because it has been good, if the journey is ending. By way of showing respect or gratitude to the divinity, stones are heaped up, and a pole is often placed in the ground, with a prayer written on a piece of canvas tied to the end of it; those who follow after add more stones. Workmen specially employed, and travelling lamas, engrave prayers upon slabs and deposit them at the spot. Thus the *obo* is constituted, and the shepherds, the travellers, and the tribes on the march swell its proportions every time they pass, the heaps of stones gradually acquiring such colossal proportions that they have the appearance of monuments. Many Buddhists deposit images of Buddha, and of Tsong Kaba, the great reformer; and small pyramids of earth represent chapels, as I was informed. Others deposit carved fragments of horn, pieces torn off their garments, bits of horsehair (which they tie on to a stick), or anything which come handy to them; and when they are making the presentation, they offer up prayer."

One sees religion in evidence in all these forms, on a small scale at Darjeeling and in the adjoining hill-towns.

The object of the Paper. My interest in monasteries.

I propose placing before the Society, in the form of a few papers, the result of my observations and of my study at this station. I had the pleasure of observing their religious customs and manners at three of their monasteries and at their houses. I had visited their villages of Bhutiâ Basti, Tong Song, Âloo Bâri (potato-garden), Ghoom, Sukiapuri, and the village formed on the frontier of Nepaul. Their monasteries, known as *gompâs*, interested me very much, and I remember with pleasure the several hours I spent for several days in visiting them, and in the company of their Lamas or priests. Their monasteries appealed to me, because I was interested in the subject of monasteries when I was at College, where I had competed for a Prize Essay on the subject of "The Dissolution of the Monasteries in England in the reign of Henry VIII." It was that interest that had led me to visit some monasteries in Italy. I remember specially my visit, on 30th July 1889, of the Chartreuse or Monastery of St. Martino at Naples, which, at one time, belonged to the Carthusian monks, but is now held by the Italian Government, and which contains a picture—valued, as I was told, at 150,000 francs—of the three Persian *Magi* going with all oriental pomp to see the child Christ. Again, what added to the interest of visiting these monasteries, was the fact, that it was believed by some, that, as Buddhism had some influence on the early Christianity, the Buddhist monasteries had some influence on Christian monasteries.

Darjeeling has three monasteries in its vicinity. One is near the Bhutiâ Basti, on the road leading to Lebong. The second is situated on a hill near Ghoom. It commands a beautiful view of the country round about. The third is at Ging, about two or three miles below Lebong. It is situated in a picturesque quiet place surrounded by a number of fruit trees. The first monastery being nearer, I had paid it about six visits, and had spent a number of hours there, observing its religious services, and joining its religious processions. I had paid two visits to the Ghoom monastery and one to that at Ging.

In Darjeeling, one sees, at it were, only a tinge of the Tibetans and of their religion, manners and customs. So, I pray, that to my papers, only that much value may be attached, as to those based on one's observations at, what may perhaps be called, the borders of the Tibetan country. The result of the observations has been supplemented by the knowledge gained from a study of the books of travellers and from a personal talk with some of them. Among the travellers, I name with gratitude, Rai Sarat Chandra Das Bahadur, C.I.E., the author of the "Journey to Lhasa and Central Tibet" and of other interesting publications on Tibet, and Revd. Ekai Kawaguchi of Japan, the author of "Three years in Tibet." I had the pleasure of having long interesting conversations at Darjeeling with these well-known travellers.

Three kinds of prayer-machines.

The first thing that draws one's attention on entering Darjeeling and on visiting its monasteries and the houses of its Bhutiâs, is, what can be generally classed as, the Prayer-machines of the Tibetans.

Under the subject of "Prayer-machines," I include their

Prayer-flags
Prayer-wheels, and
Prayer-beads or Rosaries.

Prayer-flags.

I will speak to-day of their Prayer-flags. Mr. Walter Hepworth, in his article on Flags, in the Encyclopædia Britannia,[1] says: "It is probable that almost as soon as men began to collect together for common purposes, some kind of conspicuous object was used, as the symbol of the common sentiment, as the rallying point of the common force." He adds that "flags or their equivalents have often served, by reminding men of past resolves, past deeds, past heroes, to rally to enthusiasm, those sentiments of *esprit de corps*, of family pride and honour, of personal devotion, patriotism, or religion, upon which, ... success in warfare depends."

[1] Vol. IX, 9th edition, p. 276.

Question as to whether flag was first used for Religion or for War.

As said in the above passage, we see, that religion, is one of the many things, the sentiments of which are sought to be rallied to enthusiasm by means of flags. In no religious community, is this seen to such a great extent as among the Bhutiâs or Tibetans. It is a question, whether the first "common purpose," for which man began to use the flag, was Religion, or War. From the ancient history of Persia, as referred to by Firdousi, it appears that the flag first came to be used by men for the purpose of warfare some thousands of years ago. Kâveh Âhangar (Kâveh, the Blacksmith), when he raised a revolt against the tyrannous rule of Zohâk, prepared a flag for the first time in Persia. He took a wooden pole, and raised over it the piece of leather with which he covered his body while working at his workshop as a blacksmith. Therewith, he first raised the banner of revolt, and many Persians rallied round it. With that banner—the very first Irânian banner—he and his followers went to Faridun, and implored him to march against Irân, and to relieve the country from the oppressive yoke of Zohâk. Faridun marched with that primitive banner to Irân, and freed the country from the foreign rule of Zohâk. From that time forward, the Kâvehâni banner (*i. e.*, the banner first prepared by Kâveh, the blacksmith)[1] became the standard of Irân, and carried its army to many a victorious battle. It formed the National banner, and, though its material was changed more than once, under the national name of Darafsh-i-Kâvehâni (*i. e.* the Drapeau of Kâveh), it continued as a whole till the time of King Yazdazard, the last of the Sassanian kings, when, being embellished with rich and precious jewels by many kings, it was valued by crores of rupees. In the Vendidâd, [2] which seems to have been written at some time before 1200 B. C., we find a reference to a drapeau flying over a royal city. The royal city

[1] For further particulars about this banner *vide* my paper on Gurz (Journal of the Anthropological Society of Bombay, Vol. VIII, No. 7, pp. 478-496). *Vide* my Anthropological Papers (Part I), pp. 313-29.
[2] Vendidâd, Chap. I, 7.

of Bâkhdhi (Balkh), where lived king Vishtâsp, the royal patron of the religion of Zoroaster, is spoken of as the city of "the exalted drapeau" (erêdhvô drafshâm).

But, for the present, we will lay aside the question, as to which was the first to introduce the use of flags among mankind—the Army or the Church—and simply say, that flags played a prominent part in the places of worship of many nations. In our country, we see them in the form of *Dhajâs* or *nishâns* on Hindu temples and Mahommedan mosques. They take a prominent part in religious processions.

The Bhutiâ or Tibetan flags, which play a prominent part in the religion of the Tibetans as a kind of prayer-machine, differ from the flags of other nations in this, that they are, to a great extent, what may be called, Prayer-flags. The flags of the Hindu temples or Mahommedan mosques carry some religious devices, but they are not prayer-flags in the sense, in which the flags of the Tibetan *gompâs* or monasteries, or some of the flags of the Tibetan houses are. First of all, we must clearly understand what we mean by "Prayer-flags."

Essentials for a Tibetan prayer-flag.

By Prayer-flags are meant flags, (*a*) which have prayers inscribed on them, and (*b*) which, by fluttering high in the air, are believed to repeat, on behalf of the votaries who offer them, certain prayers.

(*a*) As to the first essential of a prayer-flag, *viz.*, the inscription of prayers on it, the prayers may be short or long, according to the size of the flags. All the monasteries have wooden plates upon which the prayers are carved. They are generally imported from the big monasteries of Tibet. With an application of a particular kind of ink or a kind of colour, the Lamas stamp the flags with the prayers inscribed on the plates.

The votaries carry their own cloth to the *gompâs* or monasteries, and the Lamas or priests there, stamp the cloth with prayers. The most common prayer inscribed on it is the well-known Buddhist prayer "Om Mâni Padme Hûm", *i. e.*, "Hail ! The Jewel

in the Lotus Flower."[1] This short prayer seems to hold the same position among the Tibetans, as the *Pater Noster* among the Christians, the *Ahunavar* among the Zoroastrians, the *Bi'smillâh* among the Mahomedans. The votaries carry the prayer-stamped cloths home and hoist them on, or rather attach them to, long wooden poles. They take these poles to their monasteries or other smaller sanctuaries as offerings, and put them up in the compounds of the monasteries. They also put them up in the front of their houses. It is said that they put them up, even when travelling, near their tents.[2]

(*b*) As to the second essential of a prayer-flag, *viz.*, that it should flutter high in the air, the principal idea at the bottom of the custom of having a prayer-flag is, that, by fluttering in the air, it repeats, on behalf of the votaries, the prayers inscribed on it. So, the higher the pole of a flag, the greater the chances of its catching even the gentlest of breezes, and the greater the flutter. As each fluttering movement is believed to repeat the prayer inscribed on the flag, the greater the flutter, the greater the meritoriousness to the offerer.

In the case of other religious communities, their places of worship have generally one flag, or, at times, two or three. But, in the case of the Bhutiâs or Tibetans, their *gompâs* or monasteries, their shrines and other places of worship have a number of them. On entering into the compounds of their monasteries, you see, at times, about 30 or 40 posted there. On grand occasions, public and private or domestic, they present a flag as an offering to the monastery, and plant it in its compound, believing, that its fluttering there would repeat a number of prayers on their behalf in that place of worship. Again, in the case of some other nations, their religious flags are generally confined to their religious places or to their religious processions, but in the case

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[1] *Vide* Dr. Waddell's "Buddhism of Tibet or Lamaism", pp. 148-49, for a full explanation of this mystic formula.

[2] "Across Tibet", by Bonvalot, Vol. II, p. 12.

of the Bhutiâs or Tibetans, they are put up even at their houses. There is hardly a Bhutiâ house, which has not one or more flags fluttering high in the air before it. In fact, you can distinguish a Bhutiâ village from a distance by the number of flags you see flying there from big poles. Occasions of joy and of grief are the times when they hoist these flags. On occasions of joy they erect them for "good luck." [1]

Prayer-flags and death.

When a person dies in a house, a flag in his honour is hoisted. It is believed to repeat prayers on his behalf or for his good. If there is more than one death during the year, more than one flag is hoisted. They generally see, that the flag flutters there during, at least, the first year of the death. If the cloth of the flag is torn by the force of the wind they renew it.

Variegated colours of prayer-flags.

Besides these flags on long poles seen at the monasteries and near the houses of the Bhutiâs, one sees small flags or bannerets in various places, principally at some public or private shrines or altars, on streams or rivers, and in the hands of wandering priests or priestesses. At the smaller shrines and at the altars in the houses, these flags also take the form of a long string of cloth cut in a variety of forms. One sees such a shrine or altar on the Observatory Hill at Darjeeling. It is a sight worth seeing and even worth admiring, for those who take an interest in the subject, to see Bhutiâ women coming up to the sanctuary on this hill in the early morning, and to observe the devotion with which they present their offerings, and hang rows of bannerets there. I exhibit a few strings of these bannerets.

These mountain tribes live in the midst of the variegated colours of Nature. The wild flowers, shrubs and plants of the hill-forests give them, as it were, a taste for a variety of colours. The rising and the setting sun gives various beautiful hues and tints to their mountains and to the perpetual snows opposite

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[1] Col. Waddell's "Lhasa and its Mysteries", p. 145.

They live and grow as it were in a feast of colours. So, they have a wonderful fondness for colours. I have noticed this in many a hill tribe of the Himalayas. I have seen this in their mountain-fairs—at the mountain-fair of Sipi at Simla on 14th May 1906, and at the mountain-fair of Siddhbâri on the way to Dâdâ from Dharamsâlâ in the Kângra Valley on 23rd May 1899. The women muster at these fairs in large numbers. It is a pleasure to see them in their dresses of variegated colours. Even their shoes display a variety of colours. At Darjeeling, they generally buy only the soles of their boots in the Bazaars, and make up the upper part at home from thick warm cloths of variegated colours according to their tastes. This taste of colours they carry to their gods, to their temples, shrines and altars.

Crude art displayed in them.

It is said that all art had its early home in the Church. The Church has been the original home of Drama, Music, Painting, Sculpture and such other arts. One sees that, in however a rude beginning, on the Observatory Hill at Darjeeling. On many a pleasant morning, I was there, saying my silent prayers to Nature and to Nature's God, and hearing the prayers of the hale and hearty simple folk of the hill. The women came there, holding in one hand a home-made portfolio, containing various things for offerings, and in the other a kettle or jug containing their favourite drink of *Marwa*, their god's drink. Among the various things of offering, one was a piece of cloth. They carried with them scissors with which they cut the cloth artistically—and their art was, of course, of the roughest kind—according to their taste. They then consecrated it by waving it several times over the fire burning before the altar, and hung it over the shrine or altar. The cloth took the form of a string of pendants or *toran*. Some of the pieces of the cloth were stamped with prayers. One sees, as it were, a forest of such strings of pendants on the Observatory Hill, not only over the central shrine or altar, but also over some of the adjoining trees, under the shadow of which stood some smaller shrines.

Flags on streams and rivers.

Next to the shrines, one sees such strings of pendants also on the altars in the houses. Again, bannerets in the form of strings of pendants are seen over streams and streamlets. The Tibetans believe in a class of spirits or goblins, hovering everywhere and especially on the banks of streams or rivers. So, in their honour, they put up small flags across these streams. These take the form, not of poled-flags, but of a hanging string of pendants, such as those we find hung on gay ceremonial occasions in our country. The larger a stream, and the broader its ravine or bed, the greater is the seat of the spirit. So, the string, or, if I were to speak in our Indian word, the *toran* of small flags is, at times, 100 to 150 feet long, according to the breadth of the ravine through which the stream flows. It is fastened to trees on both the banks of the ravine. At times, the stream may be hundreds of feet below their houses or roads, and at times at the distance of a mile or so. In that case, instead of going down to the stream, they put up the string bannerets near their villages on some place above the stream. I saw a very long string of this kind at the village of Tong Song, which stands above a big stream, whose roaring noise, after a heavy downfall of rain, was heard for days together on a part of the Mall.

Rai Sarat Chandra Das Bahadur, while speaking of the flag-poles about 20 to 25 ft. high with inscribed banners, which he saw at Lhasa, thus speaks of the "fluttered fringes about a foot and a half broad" seen at various places in Tibet: "These 'fringes' are cotton strips on which are printed charms (mantras). Usually the figure of a horse[1] occupies the middle of the strip. They are called *lung-ta* or wind-horse, ... The 'inscribed banners' belong to the same class of objects, and have also prayers or passages from the scriptures printed on them."[2]

Col. Waddell[3] thus speaks of these prayer-flags: "These prayer-flags are luck-compelling talismans. They are called 'Dragon-horses,' and bear in their centre the figure of a horse with the mystic 'Jewel' on its back, and surrounding it are spells which combine Indian Buddhist mysticism with

1 *Vide* the reference to the worship of the horse in the Pahlavi Bundehesh (Chap. xxviii 34) in connection with the worship of But, *vide* above.

2 "Journey to Lhasa and Central Tibet", by Sarat Chandra Das, C.I.E. (1902), p. 149 n.

3 "Lhasa and its Mysteries", by Dr. L. A. Waddell (1905), pp. 85-86.

Chinese myth, and are intended to invoke the aid of the most favourite divinities of the Lamas upon the person who offers the flag and whose name or year of birth is generally inscribed thereon. The divinities invoked are (1) He who conveys wisdom (*Manjusri*); (2) He who saves from hell and fears (*Avalokita* incarnate in the Dalai Lama); (3) He who saves from accident and wounds (*Vajrapani*); (4) He who cleanses the soul from sin (*Vajrasatwa*); and (5) He who confers long life (*Amitayus*)."

Colonel Waddell reproduces in his book the inscription on a flag and gives its translation as follows [1] :—

"Hail! *Wagishwari mum* [2]!

TIGER. Hail! to the Jewel in the Lotus! Hung [2]! LION

Hail! to the holder of the Dorje [3] (or thunderbolt)! Hung [2]! 3

Hail! to the Diamond Souled one [2]!

Hail! *Amarahnihdsiwantiye Swahâh*!

(The above is in Sanskrit; now follows in Tibetan):

Here! Let the above entire collection (of deities whose spells have been given) prosper . . . . (here is inserted the year of birth of the individual), and also prosper—

The Body (*i.e.*, to save from sickness),
The Speech (*i e.*, to give victories in disputes),
And the Mind (*i.e.*, to obtain all desires);

PHŒNIX. Of this year holder (above specified) DRAGON
and may Buddha's doctrine prosper!"

One sees these prayer-flags, at Darjeeling, in, as it were, their different forms of evolution, or rather of degeneration. We see

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[1] "Lhasa and its Mysteries", by Dr. L. A. Waddell (1905), p. 87. The words in the 4 corners represent the position of the figures of these animals in the flag.

[2] These are the spells of the first four divinities named in Col. Waddell's above description of the prayer-flag.

[3] *Dorje* is a religious instrument in the monastery. It symbolises ecclesiastical authority. It is this word which has given Darjeeling its name.

them in their full forms in the compounds of the monasteries. These forms are, more or less, preserved near the houses of the Bhutias. On coming down the hill, we find near the houses of poor Bhutias the flag-poles with very sparse cloth. Then, some of them seem to be even without the prayer forms. Lastly, we find mere poles without any flag or cloth attached to them.

Flag-saluting.

In the high ritual of the Tibetan Church, there is a particular process of flag-saluting in which their different gods seem to have different flags. Dr. Sven Hedin gives an interesting description of the ceremony.[1] In his description of the New Year Festival of the Court of the Tashi Lama he says :—

"Now the religious ceremonies begin. The Tashi Lama takes off his mitre and hands it to an acolyte. All the secular lords on the open platforms also take off their mushroom-shaped hats. Two dancers with gruesome masks, in coloured silken dresses with wide open sleeves, come forth from the lower gallery, the curtain being drawn aside, and revolve in a slow dance over the quadrangle. Then the Grand Lama is saluted by the eleven principal standards in Tashi-lunpo; every idol has its standard, and every standard therefore represents a god of the copious Lamaistic mythology, but only the standards of the eleven chief deities are brought out. The flag is square, but strips or ribands of a different colour project at right angles from the three free edges; there are white flags with blue strips, blue flags with red ribands, red with blue, yellow with red strips, etc. The flag is affixed in the usual way to a long painted staff, round which it is wrapped when a lama brings it out. He marches solemnly up, halts before the box of the Tashi Lama, holds out the staff horizontally with the assistance of a second lama, and unrolls the flag, and then the emblem of the god is raised with a forked stick to salute the Grand Lama.

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[1] Trans-Himalaya, Vol. I., p. 315.

It is then lowered again, the flag is rolled up, and the staff is carried sloped on the shoulder of the bearer out through a gate beneath our balcony. The same ceremony is observed with all the standards, and as each is unfolded a subdued murmur of devotion rises from the assembly."

Origin of Prayer-flags.

Col. Waddell, in his very interesting article on prayer-flags in his learned book on the Buddhism of Tibet [1], points to the pillars of Aṣoka in India, as the source or origin of the Tibetan Prayer-flags or Burmese Prayer-posts. He says: "Both are erected by Buddhists for the purpose of gaining merit and displaying aloft pious wishes or extracts from the law; and the surmounting geese form an essential feature of the abacus of several Aṣoka pillars. The change from pillar to post could be easily explained, as great monoliths were only possible to such a mighty Emperor as Aṣoka; but every one could copy in wood the pious practice of that great and model Buddhist who had sent his missionaries to convert them . . . . . They (prayer-flags) are called by the Lámas *Da-cha*, evidently a corruption of the Indian Dhvaja,[2] the name given by the earlier Indian Buddhists to the votive pillars offered by them as railings to Stupas . . . . . The concluding sentence of the legend inscribed on the flag is usually 'Let Buddha's doctrine prosper'[3] which is practically the gist of the Aṣoka inscriptions."

Religion in evidence. A reason for it.

We referred above to the fact of the religion being much in evidence everywhere in Tibet, the prayer-flags being one of the ways of keeping it in evidence.

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[1] The Buddhism of Tibet or Lamaism, by L. A. Waddell (1895) pp. 408-18.

[2] *Cf.* the Indian word धजा *dhajâ* for a flag.

[3] *Cf.* a Zorastrian's daily prayer. "Dâd Din Beh Mâzdayaçnân âgahi ravâi goâfaragâni bâd haftê keshvar jamin" *i.e.*, "May the justice, knowledge, promulgation, and glory of the good Mazdayaçni religion spread over (all) the seven continents of land."

We read the following on the subject in the narrative of Bogle's Mission.

"They erect written standards upon the tops of them (mountains), they cover the sides of them with prayers formed of pebbles, in characters so large 'that those that run may read.'"[1]

One can easily understand, why religion is more in evidence in Tibet than elsewhere, and why there are a number of prayer-flags, prayer-wheels, and big-lettered prayers on rocks, near springs and rivers in Tibet, and why they believe in the existence of spirits in streams and rivers, when he understands the difficulty, at times, of crossing these unbridged streams and rivers, a difficulty which causes the loss of many lives. Dr. Sven Hedin's description of the terror which struck him at the end of his Tibetan Journey, while crossing the Sutlej, gives us an idea of the difficulty of the road and also of the fact why religion is so much in evidence in Tibet. While observing the mode in which he was made to cross the Sutlej, suspended "between sky and water from a cable across its bed, he says:

"I have explored this river and discovered its ultimate source. Surely the discovery demands a victim! I never entertained such great respect for this grand majestic river as at this moment, and suddenly I realised the meaning of the *chhorten* pyramids and cairns of the Tibetans on banks and bridges, those cries for help against the uncontrollable powers of nature, and those prayers in stone to inexorable gods. My eyes fall on the gigantic white cauldron boiling in the abyss below."[2]

The way, in which Dr. Sven Hedin was made to cross, or rather was pulled over to cross, the river by means of a cable, was so terror-striking that the two missionaries, who had come

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[1] Narratives of the Mission of George Bogle to Tibet and of the Journey of Thomas Manning to Lhasa by C. R. Markham (1876) p. 70.

[2] Trans-Himalaya, Vol. III., pp. 395-96.

to the opposite bank to receive him, congratulated him "on having performed the short aerial journey without mishap" and told him that "an Englishman had turned back on seeing the cable." No wonder then, that the uncultured simple Tibetans resort frequently to prayers in this land of risks and dangers. I personally realize the terror which should strike one on a similar occasion, as I had the opportunity of seeing, though not of crossing, a rope-bridge over the Jhelum in Cashmere, while going from Murree to Srinagar in May 1895. This bridge was not of the same type, but was one, over which passengers are carried blindfolded on shoulders by the villagers used to the mode. One thought, suggested to us by the consideration of all the above modes in which religion is kept in evidence in Tibet, is, that even civilized countries try to a certain extent, to keep it in evidence. The inscriptions in large characters of scriptural passages on the walls of churches and on the walls of schools in scriptural classes, and the religious paintings in places of worship are, to a more or less extent, another form of keeping religion in evidence.

A FEW TIBETAN CUSTOMS AND A FEW THOUGHTS SUGGESTED BY THEM. THE PRAYER-WHEELS

(Read on 24th September 1913.)

President—Lt.-Col. K. R. Kirtikar, I.M.S., (Retd.)

Introduction.

In my paper before the Society at its July meeting, at the outset, I divided the subject of the Prayer-Machines of the Tibetans into Prayer-flags, Prayer-Wheels, and Prayer-Beads or Rosaries. I then dwelt, at some length, on the subject of the Prayer-flags and exhibited some of their small Prayer-flags and their prayer-streamers of variegated hues. To-day, I place before the society, a specimen of their small prayer-wheels, and will speak on the subject of these prayer-wheels which I saw at Darjeeling in their *gompas* or monasteries, at the family altars in private houses, and in the hands of the itinerant Lamas and their laymen and laywomen.

The prayer-flags first draw our attention when entering into the compounds of Buddhist monasteries at Darjeeling. Then, the next thing that draws our immediate attention, is the number of prayer-wheels which we see arranged in a row on the two sides of the entrance to the monastery. These prayer-wheels are also spoken of by different travellers of Tibet, as prayer-barrels, prayer-cylinders, prayer-drums, prayer-mills and even as prayer-machines. They turn on an axis from the right to the left. They have Tibetan prayers inscribed on them on the outside. The axis in the hollow of the machine has a roll of paper—large or small according to the size of the machine—which is inscribed with Tibetan prayers.

The description of a Prayer-wheel.

It was on the morning of the 21st of May 1913, that I saw, for the first time in my life, a Tibetan *gompa* or monastery and its prayer-wheels, of both of which I had occasionally read a good deal. The prayer-wheels or barrels, which I saw at the *gompa* of Bhutia Basti, varied in size from 2 feet in height and 1 foot in

diameter to 8 or 9 feet in height and 3 to 4 feet in diameter. In the above monastery, I saw in all 12 small barrel-shaped prayer-wheels—seven on the left while entering and five on the right. In the verandah on the right, I saw a large wheel, which one would rather call a machine. The worshipper on entering into the monastery, at first, turned all the twelve small wheels outside. He had simply to give a push to the wheels which then turned round for a number of times. He then thought, that he had, as it were, recited a number of prayers. He then went up the verandah and began to turn the huge wheel there. This was no light work. A weak person cannot do that easily. The worshipper sat himself down, and then, catching hold of a large strap attached to the wheel, began to pull it Thus, the wheel turned from right to left. The movement, which one has to give to the body while turning it, is like that we observe in a person turning a grinding-mill, in our country. As, by long working at the grinding-mill, one exhausts himself, so, one can exhaust himself in the case of these prayer-machines. I think the work at these huge machines is heavier than that at a grinding-mill. I was touched at the devotion with which a pious old woman turned such a large prayer-wheel at the beautifully-situated monastery of Ging. The woman, I was told, was wandering from monastery to monastery to seek her heaven, depending upon the charity of the monasteries for her board and lodge, which were always free for such pilgrim-travellers.

These big machines had, at the top, two small sticks or pegs, projecting about two or three inches from the outer surface of the barrel. In the revolution of the barrel, these projecting pegs struck two small bells that hung from the ceiling. The bells gave a sonorous sound, which gave, as it were, a solemn harmony to the movement of the wheel and produced a kind of rude music, which, however rude, added to the solemnity of the religious place in a sequestured corner of wild nature.

These Prayer-wheels are often decorated. The projecting parts of the axis of the wheel are decorated with coloured cloths.

Again, the barrel of the machine is painted with various gaudy colours which we often see on some of the temples of our country.

Besides these wheels of different sizes which are seen in the monasteries, one sees smaller prayer-wheels in the hands of Lamas and also in the hands of laymen of both sexes. While going about for their ordinary business purposes, they carry these small wheels in their hands and turn them with a view to acquire meritoriousness at all times. While turning these, they often repeat the sacred words: "Om! Mani Padme Hung!" *i.e.* "Hail! Jewel (Lord of Mercy) in the Lotus-Flower"[1]

The mystic Om Mani, &c.

According to Col. Waddell, these words are believed to be "the mystic spell" of "the most popular of all the divinities of the later Buddhists, namely, the 'Lord of Mercy' (*Avalokita*, in Tibetan Chän-rä-zi), who is supposed to be a potential Buddha who relinquished his prospect of becoming a Buddha, and of passing out of the world and existence into the Nirvana of extinction, in order to remain in heaven, and be available to assist all men on earth who may call upon him to deliver them from earthly danger, to help them to reach paradise and escape hell." The Tibetans believe that all "these three great objects" are "easily secured by the mere utterance of the mystic spell............. It is not even necessary to utter this spell to secure its efficiency. The mere looking at it in its written form is of equal benefit. Hence the spell is everywhere made to revolve before the eyes, it is twirled in myriads of prayer-wheels, incised on stones in cairns, carved and painted on buildings, as well as uttered by every lip throughout Tibet, Mongolia, Ladak, and the Himalayan Buddhist States down to Bhotan, and from Baikal to Western China.[2]"

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[1] "Lhasa and its Mysteries" by Dr. Austine Waddell (1905) p. 29. *Vide* also Dr. Waddell's "Buddhism of Tibet" pp. 148-14.

[2] Col. Waddell's "Lhasa and its Mysteries" p. 29. The first word *Om* (ओं) of this mystic spell is used in India as a kind of magic word or amulet. It is inscribed on books and tablets. I have seen it even in the Gujarati inscription of a Parsee tablet in a *dharamsala* erected at Sanjan. The Dharamsala was first erected by the late Mr. Vicaji Taraporewala, a Parsee, celebrated in all the country round Tarapore, and, at one time, much known in the court of the Nizam. Having fallen into ruin, a new one is erected. The tablet of this Dharamsala begins with the word ओं.

I have seen these mystic words written on side rocks, at several places, on my way to Sukhiapuri and Rangaroong. This is their most sacred prayer. It is like the Bi'smillah prayer of the Mahomedans, the Yathâ Ahu Vairyo of the Zoroastrians, the *Pater Noster* of the Christians. When at Darjeeling, on many a morning, at a very early hour, I heard from my bed-room the low muttering voice of a Bhutia man or woman passing along the road, reciting this prayer, and turning his or her wheel.

The word "Mani" in the above short prayer, which is generally inscribed on the prayer-wheel and with the recital of which a Tibetan turns the wheel, has given to the wheel its ordinary name of "mani."[1] The Tibetans know this wheel by the name of K'orlo.[2] This wheel is always to be turned from the right to the left.

Places where these wheels are found.

It is said, that besides the machines of various sizes standing in the monasteries, and the small portable ones carried by the religious-minded, which we generally see in and round about Darjeeling, there are many of different sizes that are erected on the tops of mountains, and over the currents of rivers,[3] where, turning by the force of winds and of the running waters, they repeat, by their movement, the prayers inscribed over them, and are believed to bring merit to the pious erectors, and good to the world round about. Some prayer-wheels are erected over fire-places, so that they may turn by the ascending currents of heated air.[4] In Tibet, even ordinary houses of a somewhat richer class of persons have a row of barrel-shaped prayer-wheels set up in a prominent part of the building, where it can be easily turned by the inmates or the visitors of the house.[5]

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[1] For a fuller account of the cult of the Tibetans, and of this "mani," *vide* "Bod-Youl ou Tibet," par M. L. de Milloué, (1906), pp. 241 *et seq.*

[2] *Ibid.* p. 254.

[3] "Journey to Lhasa and Central Tibet" by Rai Sarat Chandra Das Bahadur, C. I. E., p. 28.

[4] "Diary of a Journey through Mongolia and Tibet in 1891 and 1892" by William Woodville Rockhill (1894) pp. 86-87.

[5] *Ibid.* p. 366.

When one had no work to do he turned the wheel.[1] Itinerant singers carried these prayer-wheels and turned them while singing.[2]

Dr. Waddell speaks of the use of a kind of prayer-wheel in Tibet the like of which I have not seen in Darjeeling. It is "a stationary praying-wheel, which is turned like a spinning-top by twirling its upper stem."[3] (For the figures of this prayer-wheel and the smaller hand wheels, *vide* the figures at the commencement of this paper. I am indebted to Dr. Waddell's excellent book for these figures.)

People carried and turned these prayer-wheels even while riding. Dr. Sven Hedin speaks of two old Lamas, who "as they rode incessantly turned their *Korlehs*, or prayer-wheels, mumbling *Om maneh padmeh hum*! without for one moment tiring, their voices rising and falling in a monotonous, sleepy singsong.[4]" The smaller prayer-wheels are placed on the outer side of the monastery, so that, even when the monastery is closed, worshippers can go there and turn them. Rai Sarat Chandra Das Bahadur speaks of a monastery which was deserted, but still it was at times visited by women for "turning the prayer-wheels outside the temple."[5] While speaking of the castle of Diba Dongtse, he says: "Around this (the central court-yard), on the sides, the building is 40 feet high, and has three stories, along the outer edge of which, on the court-yard side, are rows of drum-shaped prayer-wheels two feet high, and as much in diameter, that take the place of railings."[6] At times, they were placed in the passages of palatial residences of cardinals, like that of the Potala, the palace of Delai Lama, where people turned them on their way to and back from the residences.[7]

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1 Ibid, p. 248. 2 Ibid. p. 300.

3 Dr. Waddell's "Lhasa and its Mysteries," pp. 405-406.

4 "Central Asia and Tibet. Towards the Holy City of Lhasa" By Sven Hedin, Vol. II (1903), p. 390.

5 Journey to Lhasa and Central Tibet. By Sarat Chandra Das, C.I.E. (1902), pp. 24-25. 6 Ibid. p. 98. 7 *Ibid.* p. 166.

The origin of these cylinders.

Now, what is the origin of this custom of turning the prayer-wheels, as a form of prayer. I think, the custom has arisen from the *form* of ancient manuscripts which contained prayers. Even now, many an old Sanskrit manuscript is found written on rolls, *i.e.*, large strips of papers that are rolled.[1] We know, that all horoscopes in India are prepared in rolls. It seems, that in old times, when prayers were written on rolls, one had to turn such rolls to recite the prayers. For the sake of convenience, these rolls were rolled round rods or poles which acted like axis and looked like cylinders or barrels. The worshipper went on turning the roll, as he read the prayer on it. In the case of many worshippers, the prayer was mechanically read without being understood. In such a case, the worshipper hastened in his work with a view to finish his roll. The work of reading a whole prayer-manuscript being long and tedious, at times, portions here and there were enjoined to be omitted or willingly omitted. The omissions hastened and thus shortened the work. Such a process went on gradually. It seems then to have proceeded to such an extent, that it came to be understood and believed that the turning of the roll from the beginning to the end, with the recital of a short prayer-formula amounted to a recital of the whole prayer inscribed on the roll. Then, gradually, even the recital of the short prayer-formula was ignored and the process came to a mere turning of the roller or wheel. Thus, in the gradual evolution of the ways or processes of recital, we find at the bottom, what we can term "the shortening-process." It is the process, which one also finds in the case of the use of prayer-beads or rosaries, of which I will speak, later on, in another paper before the Society. The shortening-process seems to be at the bottom of all the different forms of the prayer-machines, though we cannot exactly trace—

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[1] My friend Ervad Nusserwanjee Burjorjee Desai, in the course of the discussion that followed the reading of this paper, said, that he had seen an old Parsee manuscript written on such a roll.

in fact one has not sufficient materials to trace—its evolution in the case of prayer-flags.

Instance of a shortening process. Hip, Hip, Hurrah.

As an instance of the shortening-process, in solemn matters, one may refer to the origin of the use of the words "Hip, Hip, Hurrah". It is said, that Peter the Hermit went from village to village preaching the Crusades. He held the flag of the Cross in his hand and going to the villages shouted "*Hierosolyma est perdita*," *i.e.*, "Jerusalem is lost." He called the Christians to a Crusade or Holy War, repeating these words and drawing their attention to the fact of their holy city of Jerusalem being in the hands of the Saracens. Afterwards, in order to save himself the trouble and the time of frequently repeating the whole sentence, he recited only the first letters,—*h*, *i*, and *p*—of the three words of the above sentence. These three letters gave him the word "Hip." So, he repeated the word Hip. When he entered the villages shouting the word "Hip, Hip", the people responded to his appeal by shouting "Hurrah". This instance, though not on all fours with our subject, illustrates, how man always tried to shorten all his work, even his recital of holy formulæ and prayers.

A FEW TIBETAN CUSTOMS AND A FEW THOUGHTS SUGGESTED BY THEM. THE PRAYER-BEADS OR ROSARIES.

(*Read on 26th November* 1913.)

President—Lt.-Col. K. R. Kirtikar, I.M.S. (Retd.)

The Subject.

In my two preceding papers on Tibetan customs, read before the July and September Meetings of the Society, I dwelt on two of the Prayer-machines of the Tibetans, seen in Darjeeling, *viz.*, Prayer-flags and Prayer-wheels. To-day, I want to speak on Prayer-beads or Rosaries, the last of the three divisions in which I divided the Prayer-machines. We are more or less strangers to the Prayer-flags and Prayer-wheels but not so to the Prayer-beads or Rosaries which form a part of the paraphernalia or apparatus of the places of worship of many religious communities—the Hindus, Buddhists, Mahomedans, Zoroastrians and Christians.

Rosary, a part of a Lama's dress.

As Colonel Waddell[1] says, " the rosary is an essential part of a Lama's dress .... Its use is not confined to the Lamas. Nearly every layman and woman is possessed of a rosary, on which at every opportunity they store up merit."

The instruments of ritual in a Tibetan Monastery, or, as Mon. L. De Milloué speaks of them, the utensils of worship,[2] are various. Among these, the rosary or the chaplet is one of the most important. They call it Tenva[3] (Prenba *lit.* a string of beads). During the course of the ritual, it is generally placed on a low wooden platform on the left of the officiating Lama, who occasionally lifts it and turns its beads. Colonel Waddell gives an interesting and exhaustive description of the Tibetan rosary.[4]

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1 The Buddhism of Tibet or Lamaism, p. 202

2 " Ustensiles du culte " (" Bod-Youl ou Tibet " par L. De Milloué (1906) p. 252. 3 *Ibid* p. 255.

4 "The Buddhism of Tibet or Lamaism" by L. A. Waddell (1895) pp. 202-10.

I produce before the Society, a rosary, which I purchased for 12 annas from a Bhutia at a house in the village of Bhutia Basti. In itself, it is not worth that price, but its owner parted with it with some hesitation at that price, because as he said, it had the additional value of being consecrated by a pious Lama. The house-wife did not part with hers, with which she had said many a prayer before the household altar, whereat all the arrangements were well-nigh of a kind similar to that of the altar of the monastery, though on a very small scale.

The number of beads.

The rosary of a Tibetan Buddhist Lama has 108 beads. It has two additional strings, each of 10 beads, which act as counters. Every time the 108 beads are turned, one of the beads of the first counter, which marks "units", is turned to note the recital of 108 repetitions. That string has, at its end, a *dorjé* which, representing a thunderbolt, serves as a symbol of authority in the hands of the Lamas, and which has, as such, given its name to Darjeeling, which means the seat of the *dorjé* or the ecclesiastical authority. The second string marks dozens, *i. e.*, on the recital of 12×108 prayers, one of the beads of this second string is turned. This second string has a small bell, called *drilbu*, attached to it.

Several reasons are assigned for the fact of a Tibetan rosary containing 108 beads. 1. One is, that, the names of two of the Tibetan gods, whose names are told on the rosary, are 108. 2. The second reason is that the number of the volumes of their Kâgyur, one of the two divisions of their scriptures, is also 108. 3. The third reason is that the footprints of Buddha contain 108 sub-divisions. So, the number of beads, symbolize, as it were, all these sacred facts. 4 It is believed by some, that the number 108 was borrowed by the Tibetan Buddhists from India, where the Vaishnavas have a rosary of 108 beads. 5. Colonel Waddell assigns another reason. He says:—"The reason for this special number is alleged to be merely a provision to ensure the repetition of the sacred spell a full hundred times, and the

extra beads are added to make up for any omission of beads through absent-mindedness during the telling process or for actual loss of beads by breakage ".[1]

The materials of beads.

The materials of which the beads of a rosary are made vary according to the god or gods in whose honor, or with whose name or names, the prayers are repeated.[2] The materials generally used are crystal, turquoise,[3] wood, amber, coral, bone, conch-shell, etc.

The Tibetan Buddhists attach a good deal of importance to the bones and skulls of their Lamas, especially to those of pious Lamas, and use them for various purposes. The thigh-bones and the leg-bones are used for trumpets. The skulls[4] are used as bowls for drinking purposes. Other bones are used for making beads of their rosaries.

Itinerant Lamas as roving monasteries.

I remember a morning (22nd June 1913), when, on my way to Rangaroong, about 8 miles from Darjeeling, I met two begging Lamas on the road. I also remember having met one such Lama one morning on my way to Lebong. These itinerant Lamas were, as it were, roving monasteries in themselves, that is to say, they carried over their body almost all the requisites required in a monastery for ritualistic purposes. They carried the following articles on their bodies :—

1. A drum.
2. A bell (drilbu).

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[1] " The Buddhism of Tibet or Lamaism." p. 203. [2] *Ibid*, pp. 150-151.

[3] Turquoise, so called, because it first went to Europe from Turkey, was known in Tibet from olden times. It was known in Persia as *pirouzeh* (پیروزه) since the 7th Century. From there, it came to India and from India it went to Europe *viâ* Turkey. *Vide* Mr. B. Lamper's interesting article on Turquoise in the East in " The Field Museum of Natural History Publication, 169, Anthropological Series Vol. XIII."

[4] " Of the skull he maketh a goblet, from which he and all of the family always drink devoutly to the memory of the deceased father (Friar Odoric. " Cathay and the way thither " by Yule, revised by Cordier (1913) Vol. II, p. 254.

3. A dorjé or dorche, an instrument with two knobs at both the ends. It represents a thunderbolt which is an emblem of power. Often, it resembles a sceptre.
4. A rosary in the hand.
5. A Prayer-wheel (k'orlo).
6. A conch.
7. A flag. At times, the flag was put on a long stick, which also acted as a hill stick.
8. A rosary on the neck like a necklace.[1]
9. A trumpet made of a thigh bone.
10. A spear-like instrument (p' ourbon).
11. A mitre on the head.
12. A trident.[2]
13. A Prayer-book.

The use of bone in rosaries, trumpets, etc.

Of all the instruments, the bone trumpet drew my special attention. One of the Lamas said, that it was made out of the bone of the leg of a pious Lama, and added, that the departed souls of the Lamas, instead of being offended, were pleased at the use of their bones for musical instruments

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[1] Dr. Sven Hedin, in his description of these wandering Lamas, refers to these rosaries on their necks. (*Trans-Himalaya*, Vol. I. p. 362.)

[2] The mention of a trident among the Buddhist instruments of worship may strike one as strange. But one must know, that the latter day Buddhism and especially the Tibetan Buddhism has been a strange mixture. The early religion of Tibet was known as Bon religion. It was in the 8th century, that Padma Sambhava introduced Buddhism into Tibet. This Buddhism is also known as Lamaism. It is a corrupted form of Buddhism. One sees in it, together with the outward Buddhistic symbolism, a mixture of Shivaistic element and of pre-Buddhistic superstitions, wherein, as said by Rai Sarat Chandra Das Bahadur, fantastic devils and demons and their rites and sacrifices take an important part. The pre-Buddhistic blood-sacrifice also continued to a certain extent.

On the Buddhist altar on the Observatory Hill at Darjeeling, one sees a number of Hindu tridents. Again, among the numerous worshippers at this altar, one sees a number of Hindus, especially the Shaivites. Not only that, but the priest who looks after this shrine is a Hindu priest, and it is under his guidance that both the Hindus and the Bhutia Buddhists present their offerings, and it is under his presence that the Lamas say their prayers.

during the rituals. Colonel Waddell refers to such thigh-bone trumpets.[1] M. Bonvalot also refers to blowing "into human thigh-bones with leather bags at the end."[2]

It is not only the Lamas in the monasteries that use the rosaries but all the religiously inclined Bhutias, male and female, also use them. It is not unusual to see many a Bhutia on the hill or in an adjoining village, moving about with rosaries in their hands and turning the beads while reciting their prayers.

As said by Colonel Waddell, even pedlars and traders "produce all sorts of things for sale with one hand, while they devoutly finger the beads of their rosary with the other."[3] M. Bonvalot refers to some sanctimonious old lamas "quickly turning mills or telling their beads" in the midst of ordinary work.[4]

The antiquity of its use.

Mr. G. Clarke Nuttal, in his interesting article on "The Rosary and its History"[5] says: "It (rosary) . . . . is a link with the days behind History, its origin is lost in the mists of the dawn of civilization in the Far East, and though many now feel, it is a hindrance rather than a help to their devotions, it has undoubtedly played a definite and real part in the chief great religions that have moulded the minds of men."

The origin of the use of a Rosary.

It seems, that in many religious communities, certain prayers had to be repeated several number of times. That repetition seems to have been enjoined for several reasons:—

At one time, as in the case of the philosophy of Pythagorus, numbers were believed to have certain efficacy. So, certain small

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1 *Vide* Col. Waddells' "Lhassa and its Mysteries," p. 220, for the figure of a Lama holding "a trumpet of human thigh-bone in right hand, and a skull-bowl in left."

2 "Across Tibet," Vol. II, p. 132.

3 "Lhassa and its Mysteries" by Col. Austine Waddell (1905), p. 213.

4 Across Tibet, Vol. II, p. 132.

5 "Great Thoughts" February 1911, p. 359. I am indebted to my assistant, Mr. R. N. Munshi, for kindly drawing my attention to the article.

prayers, or prayer-formulæ were required to be recited a number of times, say a hundred or a thousand. That was to be done in the midst of their longer prayers.

I would illustrate, what I have to say on the subject of these repetitions of prayers, by instances from the prayers of my own community.

a. A Parsee has to recite in the midst of his larger prayer of Ahuramazda Yasht, 10 Ahunavars or Yathâ-Ahu Vairyos.

b. In the midst of the recital of the Vendidâd, even the fast recital of which takes at least about six hours from midnight to morn, at one place in the long service, the officiating priest has to recite 200 Ahunavars and 100 Ashem Vohus.

c. In the recital of the Yaçna, in the *paragnâ* or the preliminary part of the service, the officiating priest has to recite the 100 names of Ahura Mazda 10 times.

All these recitals would require some mode of calculation and some instruments for counting.

Irrespective of the belief in the efficacy of numbers, certain prayers were enjoined to be repeated, on account of their own efficacy. For example, a Parsee is asked to repeat his Vispa Humata prayer [1] three times, his Nemo-âonghâm prayer four times. That seems to have been enjoined for the purpose of the efficacy of the prayers themselves.

3. Certain long prayers had to be recited during the different parts of a day, of a month, or a year, or on particular occasions. At times, people did not know these prayers by heart. They even

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1 This short prayer can be rendered thus :—

"I would entertain good thoughts, good words and good actions with my (*i.e.*, as enjoined by my) reason. I would not entertain evil thoughts, evil words, and evil actions with reason. All good thoughts, good words and good actions lead to the best (state of) life (or paradise). All evil thoughts, evil words and evil deeds, lead to the worst (state of) life (*i.e.*, Hell). All good thoughts, good words and good actions are apparent (*i.e.*, have apparent efficacy).

did not know to read them. In that case, they were enjoined to recite shorter prayers a number of times in lieu of the long prayers. For example, a Parsee who did not know the Khorshed and Meher Nyâishes, in honour of the Sun and Mithra, the Yazata of Light, which he was enjoined to recite thrice during the three *gahs* or periods of the day, was allowed to recite so many Ahunavars or Yathâ Ahu Vairiyôs in their stead. The recital of these short prayers a number of times,—at times twelve hundred, for example, in the case of the non-recital of the Gâthâs on the Gâthâ Gâhambâr days, required a counting machine or instrument like the rosary.

Thus, we see, that rosaries or chaplets first came to be used to count up the number of prayers that were enjoined to be recited a number of times.

The above view of the case is supported by what the emissaries of the Pope, who went as missionaries under St. Francis Xavier to Japan in the sixteenth century, said. They said "The Japanese pray on beads as we do ; those who can read use little books, and those who pray on beads say on each bead a prayer twice as long as the Pater Noster"[1]. This fact shows that those who knew their ordinary prayers recited or read from books. They had no need of rosaries. But, it was only those who did not know the ordinary obligatory long prayers that required the help of rosaries to say short prayers, which they were expected to know by heart.

Thus, the principle underlying this process seems to be this : At first, it was enjoined by the priest that the worshippers had to say certain prayers, either as atonements for crimes or for removal of certain difficulties, sicknesses or calamities or for the fulfilment of a certain desire. At times, the worshippers did not know these prayers by heart, or did not know to read them from the prayer books. In such a case, the priest enjoined as substitutes the recitation of shorter prayers or short prayer-

[1] Quoted by Mr. C. Nuttal, in "Great Thoughts" of February 1911, p. 359.

formulæ a number of times. Thus, the Zoroastrian Mobad enjoined the recital of so many Ahunavars, the Christian Padre of so many Pater-Nosters, the Buddhist Lama of so many *Om mani padme hum*, the Hindu Brahmin of so many mantras, the Mohamedan Mullah of so many *kalamâs*.

This is the first stage in the evolution of what we would term the "shortening process." For long prayers, short were substituted and enjoined to be said so many times.

Then we come to the second stage. There were many who did not know even the short prayers, enjoined to be said in lieu of the long ones whose recital was impossible for them. They, proceeding in the downward line of the shortening-process, rested satisfied with the recital of only the first words of the Prayers. For example, instead of reciting the whole of the *Om mâni padme hum*, a Tibetan remained satisfied with the utterance of the first word *Om*.

The most common use of beads in prayers among the laity in some religious communities seems to have crept in at this stage. Some means to count the number of prayers—the Ahunavars, the Pater Nosters, the *Om mani padme hums*, the Mantras, the Kalamâs, were to be found. The beads supplied the means.

Then came another stage, where even the recital or repetition, of any scriptural word whatever, was dropped, and simply the turning of beads was continued as a part of one's religious life. Hence it is, that we see many a religiously inclined person turning his beads in the midst of other work, or even while moving about.

Again, it must be noted that this shortening process did not remain confined to the illiterate or to those who did not know their prayers. Others, who were in a position to say their long prayers also began to resort to this shortening process. Thus the use of beads or rosaries seems to have come into greater use in what may be known as the shortening-process or the substitution-process in the recital of prayers.

Substitution-process.

These processes have, as it were, their parallels in other kinds of " substitution-process ", of which we find many instances in various communities. For example, it is meritorious to give board and lodging to travellers and to supply them with horses for going from one stage to another. So, in China, people, going on tops of hills or mountains, throw paper tents, paper horses and paper articles of food down below, with the belief that, by being wafted all round, they may bring them the meritoriousness of the charity of free lodge and board for travellers.

It is said, that in China if the drugs named in some medical man's prescriptions are not to be had, some burn the prescriptions, and dissolving the resulting ash in water, drink the solution believing that the efficacy of the drug is thereby transferred to the water.

I had the pleasure of seeing a Chinese temple at Calcutta on the evening of 3rd July 1913. I saw there a number of coloured papers containing short Chinese prayers. The worshipper purchased these papers and burned them, believing, that with the rising smoke the prayers written on the papers ascended on his behalf to the high Heavens. It is with such a similar idea of the substitution-process that they either burn paper-horses and articles of food or fling them into the air, believing that thereby they provide animals of transport and articles of food to travellers and thus collect for themselves in the Heavens the meritoriousness of giving hospitality to travellers. I produce before the Society here a few prayers purchased at the above Chinese temple.

Number of beads among other communities.

Among different religious communities, the number of beads in the rosaries varied.

1. The Buddhist rosary has 108 beads with two strings each of ten beads, one counting the units and the other the dozens.

2. Among the Brahmins, the Vaishnavites like the Buddhists have their rosaries of 108 beads, but the Shaivites have those of sixty-four.

3. The Mahomedans have rosaries made of three chaplets, each of 33 beads. These 99 beads are turned with the recital of each of the 99 names of God. There is one bead extra, the hundredth, which represents the name of God himself.

4. The Christian Catholic rosaries consist of 150 small beads with ten large ones at the interval of every 10 beads. They are turned at each recital of Ave Maria, *i.e.*, Hail Mary. After the recital of every ten Ave Maria prayers they recite one Pater Noster, whose recital is noted by the large bead placed after every group of 10 small beads. The number 150 represents 150 Psalms. It was the duty of the pious to recite, or read during the course of every day these 150 Psalms. But in the early days of Christianity, there were hundreds and thousands who neither knew their Psalms by heart nor knew to read them. So, they were enjoined by the priests to recite one Pater Noster or Lord's Prayer—a short prayer which could be easily committed to memory,—for every Psalm which they could not recite. Hence, it was to count these Pater Nosters that the rosaries first came into use among them.

In those early days, the Knights who formed religious orders —for example, the Knights of St. John—were, to a certain extent, illiterate, more illiterate than the clerks or the clergy. So, when the latter were, as a matter of course, required to recite the 150 Psalms, the Knights, not happening to know them by heart or to read, were required to repeat 150 Pater Nosters in their stead. In order to be able to do so properly, they had to carry with them rosaries.

5. The *tasbih* or rosary which a Parsee priest uses for counting the 200 Yathâ-Ahu-vairyos, and 100 Ashem-vohu prayers during the celebration of the Vendidâd (Chap. XIX) is made of 100 beads.

We find, that in many cases, it is the first words of the short prayers, which the rosaries enumerate, that have given names to the rosaries.

The first words of prayers give names to rosaries.

1. The old name of a Christian rosary is Pater Noster, which forms the first word of the Pater Noster prayer recited with its help. Those who made rosaries were called Pater Nosterers. The Pater Noster Row in London is said to have derived its name from the fact that the old Pater Nosterers manufactured their Pater Nosters or rosaries there.

2. The Mahomedans called their rosaries *tasbih* (تسبيح) from the fact that their "most meritorious ejaculation," Subḥâna 'illâh! (*i.e.* 'I extol the holiness of God'! or 'O Holy God'!) was known as *tasbih*. This ejaculation, "if recited one hundred times, night and morning, is said by the Prophet to atone for man's sins, however many or great. *Vide* Mishkât Bk. X, ch. II.[1]"

The rosary is also spoken of as subḥah (سبحه) among the Mahomedans. It consists of 100 beads, and is used by them for counting the 99 attributes of God, together with the essential name Allâh (God); or the repetition of the *tasbih* ("Oh! Holy God"), the *Tahmid* ("Praise to God"), and the *Takbir* ("God is Great!) or for the recital of any act of devotion."[2] The Mahomedans use rosaries in their *zikrs* (ذكر) *lit.* remembering, which is a "religious ceremony or act of devotion, practised by the various religious orders of Faqirs or Darweshes."[3] Meditation, holding breaths for a long time, and dancing are included in these practices.

3. The Zoroastrians of India use for rosary the Arabic word *tasbih*, which seems to have come down to them through the Persians. But the Zoroastrians of Persia use the words Band-i-

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[1] Hughes' Dictionary of Islam; *vide* the word 'Tasbih'.

[2] Dictionary of Islam, by Hughes (1885), p. 546. *Vide* the word "rosary."

[3] *Ibid*, p. 703. *Vide* the word *zikr*.

Yathâ Ahu Vairyô (lit. the knot of Yathâ Ahu Vairyô) for their rosary. Here also, we find, that the words Yathâ Ahu Vairyo, which begins the Yathâ Ahu Vairyo prayer, recited a number of times, have given its name to the Zoroastrian rosary. It is said that the beads of this rosary are made of knots of fine woollen thread. It is made up of 100 or at times 1,000 knots. Now-a-days the Persian Zoroastrians have also begun using glass beads which they call Mohreh (مهره).

In some communities, their words for the rosaries explain the purposes for which they are used. For example, among the Ceylonese Buddhist monks, a rosary is called *Nawaguṇa Mâlê*, *i.e.* a string or garland for counting the nine virtues.[1]" Similarly, in modern Persia, a Zoroastrian speaks of his rosary as a "Band-i-Yathâ Ahu Vairyo, *i.e.*, the knots (بند) for counting the Yathâ Ahu Vairyo prayers.

We have no authentic account of the use of rosary in ancient Iran. The Parsees have no original word in the Avesta, Pahlavi or old Persian for a rosary. The word they use for it is, as said above, the Arabic word تسبیح (tasbih) used by the Mahomedans. Another word which they use for it is *hârdi* (હારડી), which is Gujarati and which literally means (beads) arranged in a row (*hâr*). The use of these foreign words shows that they had nothing like rosaries at first. Its use came in afterwards from other communities. We do not find the word *tasbih* in the old Persian dictionary Burhân-i-Kâteh. This also shows the later use of the word by the Persians and the Parsees. Of course, they had, like other religious communities, to recite some short prayers in the midst of the ritual for a number of times. But the number of recitals was not unusually long. It was 200 the most in the Vendidad. But latterly, a larger number began to be enjoined for recital in lieu of several long prayers. It is then that its use seems to have been introduced.

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[1] Col. Waddell, *Journal of the Royal Asiatic Society*, 1896, p. 576.

The use of the Rosary as an article of dress.

We find that many an article, first used for religious purposes, has latterly begun to be used as an article of toilet or dress. The Cross is an instance of this kind. It was, as it were, transferred from the Church to the body of the votaries of the Church, at first, as an amulet or a thing of religious efficacy. It then gradually formed the part of the dress and began to be used as a decoration in the safe-guard of a watch or in a brooch on the neck, etc.

I have seen in Italy, and especially in Naples, during my visit of the country in July 1889, many an Italian lady and gentleman carrying on their body, in some form or another as decoration, articles of ancient phallic worship, especially those found in the ruins of Pompei or Hercules.

The same is the case with the rosary. It has passed from the Church to the dressing-room as an article of dress on the necks of ladies. It is so in Tibet and elsewhere. The present *dânâ-roki sânkri* (દાનારોકી સાંકરી) *i.e.*, the grain-shaped necklace, hanging from the neck of many a Parsee or Hindu lady, seems to have evolved from the original use of the rosary as an article of decoration. One speaks of a *moti-ni-mâlâ*, *i. e.*, a pearl necklace on the neck of a lady, and *mâlâ jahpvi* or *feravvi*, *i. e.*, to turn a string or rosary. The latter phrase has proverbially come to mean to say prayers. The word *mâla* is common in both the phrases.

Mr. Nuttal says of the Christians, that " the use of rosaries for personal adornment was, later, carried to such an extent that its religious office was in danger of being forgotten. So, the Church exerted its influence to put an end to this unbecoming state of affairs, and in the fourteenth and fifteenth centuries, we find various laws passed against this abuse by the ruling bodies of different Continental towns. Thus Nuremberg forbade its citizens to use any Pater Noster of above a certain value, while somewhat later Regensberg put a limit (namely, three or four) to the number of rosaries which a single individual might

possess, and, moreover, limited the value of each of those to ten guelden."[1] Though latterly rosaries began to form a part of the dress, the grains which formed them continued to be spoken of as beads, which was originally a religious term, derived from the word "bidden" to pray.

The rosary has given a name to one of the Catholic feasts, *viz.*: "The feast of the Blessed Rosary."

The use of flowers as beads of rosaries.

We find, that in many religious communities, flowers, or some vegetable products, at first, formed the beads of rosaries. Other materials came to be used latterly. As flowers play an important part in the religious services and ritual of many communities, it is natural that they served as beads at first. The very words for rosaries in most languages seem to prove this fact. Col. Waddell, says of the Burma Buddhist rosaries :—

"Among the Buddhists of Burma, the rosary is known as *Tsi-puthi*" which literally means 'the mind-garland,' *i. e.*, the meditation rosary.....It consists of 108 beads, corresponding, it is alleged to the 108 symbols in Buddha's sole or foot-prints. ....A most rare and costly rosary found occasionally among the wealthy lay devotees is formed of compressed sweet scented flowers, pressed into cakes of a wood like hardness and then turned on a lathe into beads. Such beads retain their perfume, it is said, for ages. This is the nearest approach to the more primitive rosary, *viz.*, a garland of flowers." [2]

Again take the English word "rosary." It originally meant a "rose-bed." The German word "*rosenkranz*" similarly means both, a "garland of roses" and a "rosary." The Sanskrit word for a rosary is (माला) *mâlâ*, which means a garland of flowers as well as a rosary. Our Indian word *mâlî* originally

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1 "Great Thoughts" of February 1911, p. 360.

2 Dr. Waddell, Proceedings of the Asiatic Society of Bengal, December 1892, p. 190.

means a garland-maker. Again the Indian word (हार) *hâr*, when used in connection with flowers, means a garland of flowers, but as *hârdi* (હારડી), it is used by Parsees for a rosary. So all these words indicate, that, at first, beads were made of flowers or some such garden-productions.

Entering into "the mists of the dawn of civilization" while tracing the origin of the use of rosary, Mr. Nuttal begins with the Brahminic faith and says :—

"The falling tears of Siva became transformed into the rough berries of the Rudraksha tree. So, ...the Hindoo had his rosary of Rudraksha berries to aid him in his petitions to Siva the terrible, or a rosary cut out of the wood of the Tulsi shrub to assist him recite the praises of Vishnu, the preserver. To this day the Brahmin believes that abstraction—detachment from the world around—is best attained by counting and repetition; so, he, still uses his Siva rosary of sixty-four beads, and his Vishnu rosary of one hundred and eight beads to attain the desired attitude of mind by endlessly reiterating his invocations over it."[1] This shows that in India also flowers or plants served as beads.

Colonel Waddell says of the Ceylonese rosaries that "the material of which the beads are composed varies with the wealth and caprice of the owner. The commonest rosaries have their beads of cocoanut shell, or of a seed, ...Some rosaries are of *Sandal* wood; and a few are of precious stones But no importance seems to be placed upon the particular material of the beads, as is done in Tibet, where the rosary has attained its highest development."[2]

A Christian legend about the first use of the word 'rosary'.

Mr. Nuttall relates the following interesting legend which is believed to have introduced the use of the words, 'rosary' for a 'Pater Noster':

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[1] "Great Thoughts" of February 1911, p. 359.

[2] Journal of the Royal Asiatic Society of London for 1896, p. 576.

"A certain pious lad found his chief delight in making a wreath of flowers—roses for choice—to adorn a figure of the Virgin. This he did until he entered the Cloister as a Monk, when to his grief, he found that henceforth it would not be possible to continue his offering. But an old priest to whom he told his trouble advised him to repeat fifty special 'Ave Marias' every day and offer this exercise to 'Our Lady' in lieu of the flowers. She would know and understand his motive and accept his offering. This advice the young novice followed most faithfully. One day his duty took him through a wood where robbers were lying in wait for him. As they watched a favourable opportunity to attack him, they saw him suddenly stand still and repeat his customary Aves. To their surprise a beautiful vision of a woman took the prayers as they fell from his lips, each prayer being changed into a lovely rose, and she wove them into a garland or rosary. Needless to say, this sight convinced, the robbers of their sin and converted them to a better life"[1].

Mr. Nuttall also gives another tradition about the origin of the name 'rosary'. He says: "A favourite appellation of the Virgin Mary in those days was Rosa Mystica, and since the old Pater Noster had become by this time almost exclusively used in the glorification of the Virgin, it was more aptly termed a Rosarium or Rosary than a Pater Noster"[2].

Buddhism giving the use of rosaries to others.

The use of the rosary seems to have come down to the Tibetans from their own ancient religion—the Bon religion—in a synod of which even Persia and India had sent their sages, and whose many practices they have preserved in spite of their Buddhism. According to the teaching of that religion, the rosaries varied in form and colour according to the degree of meditation and according to the kind of offerings.[3]

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1 "Great Thoughts" of February 1911, p. 156.

2 *Ibid.*

3 Bodh-Youl ou Tibet, par L. de Milloué, p. 156.

Buddhism confirmed its use. India knew the use of rosaries from very ancient times.

It is said on the authority of Abdul-Haqq, a great commentator that the early Mahomedans counted their prayers in praise of God by the use of pebbles.

Mr. T. P. Hughes, the author of the Dictionary of Islam,[1] thinks that it is probable that the Mahomedans borrowed the use of rosaries from the Buddhists, and latterly, during the Crusades, gave it to Christianity through the Crusaders. Its use is said to have been introduced in Christianity in A.D. 1221, by Dominic, the founder of the Black Friars. It is said of an Egyptian ascetic named Paul of Pherma who lived in the fourth century, that when ordered to recite 300 prayers, he counted the prayers with 300 pebbles which he had previously collected. He threw out the pebbles, one by one, at every prayer.[2]

This, in my opinion, explains the use of the pebbles in the Vendidâd, recited during the Nirangdin ceremony of the Parsees, wherein, at the end of the recital of 200 Ahunavars, pebbles are thrown on the recital of each Yathâ Ahu-Vairyo in the vessels containing the sacred *gao-mez* (urine) and water.

The Tibetan rosary used as a devil-driving instrument.

The Lamas often use their rosaries to drive off the evil spirits. On the morning of 4th June 1913, I happened to be in one of their annual devil-driving processions, wherein they carried all the books of the monasteries through the village, believing that the carrying of religious books through the sheets exercised the evil spirits. In the march of the procession, the head Lama often flourished his rosary round about to drive away devils from the village.

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[1] Hughes' "Dictionary of Islam" (1885), p. 546. *Vide* the word 'Rosary'.

[2] *Ibid.*

Revd. Kawaguchi, in his above-mentioned interesting book, entitled "Three years in Tibet [1]" gives an account of what is known among the Tibetans as a "hail-proof temple." Therein, he says that the priest, called Ngak-pa, pronounced an incantation and flourished his rosary to drive away the storm of hail from the adjoining fields.

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[1] Three years in Tibet, by Rev. Ekai Kawaguchi (1909), pp. 271—76.

TIBETAN SALUTATIONS AND A FEW THOUGHTS SUGGESTED BY THEM.

(*Read on 28th January* 1914.)

President—Lt.-Col. K. R. Kirtikar, I.M.S. (*Retd.*).

Salutations are of two kinds. 1. Oral or by spoken words, and 2. Gestural, or by certain movements of some parts of the body. Out of these two heads, the Tibetan salutations, of which I propose to speak a little to-day, fall under the second head, *viz.*, Gestural salutations.

Different travellers on the modes of salutation. Col. Waddell.

Colonel Waddell thus speaks of the Tibetan mode of salutation. "The different modes of salutation were curiously varied amongst the several nationalities. The Tibetan doffs his cap with his right hand and making a bow pushes forward his left ear and puts out his tongue, which seems to me to be an excellent example of the 'self surrender of the person saluting to the individual he salutes,' which Herbert Spencer has shown to lie at the bottom of many of our modern practices of salutations. The pushing forward of the left ear evidently recalls the old Chinese practice of cutting off the left ears of prisoners of war, and presenting them to the victorious chief."[1]

M. L. De Milloué.

Mons. L. De Milloué thus refers to the Tibetan mode of salutation: (I translate from his French.) "Politeness is one of the virtues of the Tibetan. He salutes by taking off his cap as in Europe and remains bareheaded before every person whom he respects; but by a strange usage, when he wishes to be particularly amiable and polite, he completes his salutation by two gestures which appear at least strange to us: he draws the tongue rounding it a little and scratches his ears. When he presents himself before a superior, he prostrates himself nine times, so as to touch with his forehead the wood flooring; then, drawing backward, he seats himself on the floor at

[1] Col. Waddell's "Lhassa and its Mysteries," pp. 423-24.

the other end of the hall. If he addresses himself to some Lama of high rank, after the strict prostrations, he remains on the knees, the head inclined down to the ground until asked to get up. An indispensable element of the Tibetan politeness is the gift of a kind of scarf of silk called *Khata* (Kha-btags or dgâltag), " scarf of happiness." Two Tibetans of good company (position) never approach each other without presenting the *Khata* to each other. If they are of equal rank then they are satisfied with a simple exchange of scarf. When an inferior is received by a superior, the first thing he does, after prostrating himself according to the etiquette, is to present respectfully a *Khata*, which the superior, whatever be his rank, receives with his own hand ; then, at the moment when he takes leave (to depart), the high personage, in his turn, gets a scarf placed by one of his men on his shoulders ; and if he wishes to honour in a special way, he himself passes it round his neck. This usage is so universal, that one does not send a letter without joining to it a small *Khata* inside for that purpose.

" These scarfs are made of a kind of gauze of very light silk at times united and at times loose. They are more large than broad and terminated at both the ends with fringes. Sometimes, the most beautiful (scarfs) carry, below the fringes, worked up in the stuff, the sacred formula of invocation, *Om* ! *Mani padmé Houm* (O ! the Jewel in the lotus. Amen !) They are always of a bright colour, especially white or red, preferentially white. They are made of all dimensions and of all qualities, and naturally the value of the *Khata* depends upon the rank of the person who offers and of the person to whom it is offered." [1]

Bonvalot.

According to M. Bonvalot, the Tibetan—" in order to salute us, lifts up his thumbs and protrudes an enormous tongue, while he bows profoundly." [2]

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[1] Bod Youl ou Tibet, par M. L. De Milloué (1906), pp. 60-61.

[2] Across Tibet, being a translation of " De Paris au Tonkin à travers le Tibet inconnu," by Gabriel Bonvalot, translated by C. B. Pitman (1891), Vol. II., p. 2.

Further on, M. Bonvalot speaks thus of these and other similar expressions of approval. "They express disagreement by joining the thumb-nails, and agreement by putting them just the opposite way. Putting the thumb up means approval and satisfaction; raising the little finger denotes hostility, while to keep it in this position and at the same time to shake the head signifies dislike. The two thumbs placed perpendicularly one above the other, with the tongue hanging out, denotes superlative approval".[1] For an expression of thanks also, the same form of salutation is resorted to. M. Bonvalot says of a Tibetan :—"He thanked us effusively, with uplifted thumbs and protruding tongue, for all the presents we had given him; and when we gave him back the meat . . . . he prostrated himself.[2]

Dr. Sven Hedin.

Dr. Sven Hedin also refers to the common mode of saluting by protruding the tongue.[3] At first this mode seemed to him "a mockery." [4] He also refers to the custom of taking off the cap while saluting. That was done with the left hand, when they at the same time scratched their heads with the right one. [5] In the midst of their conversation they often shot out their tongues "from politeness and friendliness." [6] He refers to another form of saluting, *viz.*, that by rubbing foreheads. [7]

Sarat Chandra Das.

According to Rai Sarat Chandra Das Bahadur, in the Bardon district of Khams, "when two acquaintances meet they touch each others foreheads together by way of salutation. [8] According to Mr. Rockhill, the Editor of Mr. Sarat Chandra Das's book, this mode is also prevalent among the Mahomedans.[9]

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[1] *Ibid*, p. 98. [2] *Ibid*.
[3] Trans-Himalaya, Vol. I., p. 185.
[4] Trans Himalaya, Vol. I., p. 244.
[5] *Ibid*, p. 284. [6] *Ibid*. pp. 284, 434.
[7] *Ibid*, Vol. I., p. 100.
[8] Journey to Lhasa and Central Tibet, p. 197.
[9] *Ibid*, note.

Mr. Sarat Chandra Das says further: "Among the Golog people it is customary to greet one another with a kiss, and whoever omits the kiss when meeting or parting with an acquaintance is considered rude and unmannerly."[1] Mr. Rockhill[2] has some doubts about the custom of kissing, which, as Mr. Sarat Chandra Das himself says, is prevalent only among the Golog people and is held as "gross immodesty" at Tashilhunpo.

W. W. Rockhill.

Mr. Rockhill[3] thus speaks of the mode of salutation in Central Tibet :—

"In Central Tibet the salutation consists in sticking out the tongue, pulling the right ear, and rubbing the left hip, making a slight bow at the same time. ...... Throughout Tibet, to say a thing is very good, they hold up the thumb with the fingers closed, and say "*Angé tumbo ré*" 'It is the thumb,' *i.e.*, it is the first. Second class is expressed by holding up the index with the remark "*Angé nyiba ré*"; and so on down to the little finger, which means that it is the poorest of all, "*T'a-ma ré*," "It is the last"[4]

Mr. Rockhill thus speaks of the mode of salutation in another part of Tibet, the region of Dre'Ch'u, the river of golden sands : "The mode of salutation among the people in this section of the country is novel. They hold out both hands, palms uppermost, bow with raised shoulders, stick out their tongues, and then say *Oji, oji*. When desirous of showing respect to a person, or expressing thankfulness, they stick out their tongue and say *Ka-drio*."[5] This mode of salutation by "holding out both hands, palms uppermost, and bending the body slightly" is prevalent among the Mongols also.[6]

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1 *Ibid.* 2 *Ibid.* p. 197, note.
3 "The Land of the Lamas" by W.W. Rockhill, p. 200 *n.* 1.
4 "The Land of the Lamas" by W. W. Rockhill, p. 200.
5 "The Land of the Lamas" by W. W. Rockhill p. 200.
6 *Ibid*, p. 146.

In another book of travels, Mr. Rockhill speaks thus of the above-named mode as observed by him :—

"The lower classes here, when saluting superiors, are in the habit of bending the knee very low, putting the right hand beside the right cheek and the left hand under the elbow of the right arm, at the same time sticking out the tongue." [1] When they express immense pleasure, they loll out the tongues as far as they can.[2] Mr. Rockhill also refers to the mode of rubbing the foreheads. They kow-tow or bow three times and then crouching in front of each other make their heads touch.[3]

Summary of the modes.

From the above accounts of the Tibetan modes of salutation, we gather, that the principal modes are the following :—

1. The protruding of the tongue ;
2. Bending the head or making a bow ;
3. Scratching the head ;
4. Scratching the ear ;
5. Removing the cap ;
6. Pushing forward the ear, either the left or the right ;
7. Raising the thumbs of the hand with the fingers closed ;
8. Prostration ;
9. Remaining on the knees with the head inclined to the ground ;
10. Kissing one another ;
11. Rubbing the hip ;
12. Holding out both hands, palms uppermost ;
13. Bowing with raised shoulders ;
14. Bending the body slightly ;

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[1] "Diary of a Journey through Mongolia and Tibet in 1891 and 1892, p. 241.

[2] *Ibid.* p. 240.

[3] *Ibid*, p. 280.

15. Rubbing of foreheads.

16. Presentation of a scarf called *Khata* as a mark of politeness;

17. Remittance of letters with scarfs attached to them.

At times, some of these modes are combined together and form one mode of salutation. At different places, at times, the same mode of salutation, for example, the protruding of the tongue, is a little varied. These different forms of salutations suggest to us several thoughts in connection with our known methods of salutation.

The main signification of the different modes.

The first thing that draws our special attention, because we do not see the like of it in the salutations of other modern nations, is the method of thrusting out the tongue. According to Dr. Sven Hedin, they thrust out the tongue often, even in the midst of conversation as a kind of politeness.[1]

One of the cruel ways of punishment in olden times, especially by tyrants and despots, was to cut off one's ears, nose and tongue and even the head. So, by this way of salutation, the person, who saluted, said, as it were, to the person whom he saluted, that his tongue, ears, nose, etc., were at his disposal, and that he may cut them off if he liked. Col. Waddell takes this form of salutation as an excellent example of self-surrender, referred to by Herbert Spencer, lying "at the bottom of many of our modern practices of salutation."

Signification of scratching.

According to Dr. Sven Hedin [2] and M. L. De Milloué,[3] they at times scratched their heads and ears as symbols of salutation. What does this scratching signify? I think the signification is the same as that of the above mode, *viz.*; the thrusting out of the tongue and the pushing forward of the ear. Dr. E. B. Tyler, in

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[1] Trans-Himalaya, Vol. I., pp. 284, 435.

[2] Trans-Himalaya; Vol. I., p. 15. [3] Bod-Youl ou Tibet (1906), p. 60.

his interesting article on salutation,[1] while referring to the "ceremonious weeping" of some members of the rude races who meet after some absence, says that "they renew the lamentations over those friends who have died in the meantime. The typical case is that of the Australians, when the male nearest of kin presses his breast to the new comer's, and the nearest female relative, with piteous lamentations, embraces his knees with one hand, while with the other she scratches her face till the blood drops."

This custom shows that the act of scratching some part of one's body was an expression of ceremonial salutation, not on occasions of joy, but on occasions of grief; and that, at times, it was carried on to the extent of dropping the blood. So, it seems, that the act of scratching in the Tibetan mode of salutation, signified that the saluter was prepared to shed his own blood, or, in other words, to lay his very life at the disposal of the person whom he saluted out of respect. We learn from the *Shâhnâmeh* of Firdousi, that the scratching of one's body as a mark of grief, or as a kind of ceremonial mourning salutation to the dead, was known to some of the ancient Persians. For example, we find Tehminâ, the wife of Rustam, scratching her body till she bled, in grief for the death of her son at the hand of his father.[2]

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[1] Encyclopædia Britannica, 9th Edition. Vol. 21, p. 236, col. 2.

[2] بزد چنگ و بدرید پیراهنش
درخشان شد آن لعل زیبا تنش
....
مرآن زلف چون تاب داده کمند
بانگشت پیچید و از بن فگند
روان گشته از روی او جوی خون
زمان تازمان اندر آمد نگون

Vuller Schaname. Vol. I, p. 517, *ll.* 1401-1404. M. Mohl. Le Livre des Rois, small edition, II. p. 149.

Submission of the head. Evolution of its shortening-process.

(*a*) The bending of the head or making a bow, (*b*) the doffing of the cap, (*c*) the prostrations, (*d*) remaining on the knees with the head inclined to the ground,—all these are ramifications of one and the same form, *viz.*, the submission of the head to the person saluted. That is another way of expressing one's willingness to place himself or herself, placing one's very life, at the disposal of the person held in respect and saluted. When one doffs his hat, as a mark of salutation, he in fact submits his head before the person whom he salutes, so that he may do whatever he liked with it. All our modern civilized forms of salutation are connected, in one way or another, with this ancient mode of salutation, though their original signification seems to have been lost. Our Indian phrases પગે પડવું (Gujarâti), पाया पडावें (Marathi) "to lie at one's feet" and the Persian phrase پاي بوسيدن "to kiss one's feet,"—all these are different expressions of a kind of prostration before a higher power or person.

In this form of salutation, at first, people actually prostrated themselves at the foot of the altar of the deity or of a person. Then, to save the trouble of this long fatiguing process, they simply bent, and, placing their hands at the feet, raised them to their foreheads. Then, as the next step in the evolution of the shortening process, simply bowed a little and raised to the forehead the hands, which were stretched forth a little. The next step was the use of only one hand instead of two.

The Western method of salaming by simply lifting a finger to the forehead is another step in the shortening-process. But, in the case of an inferior saluting a superior, that shortening process is not allowed. For example, a soldier must salute his officer by raising his hand to his forehead, but the officer in return, salutes by merely raising his finger to his forehead. A soldier in saluting his officer not only raises his whole hand to his forehead, but also, after doing that, moves it in a straight line and

then drops it, perhaps indicating thereby that he is prepared to let that head be cut off in obeying the legitimate orders of his superior.

The military salute on ceremonious occasions, wherein the officers hold their swords before the Governor or Royal personage, and the latter touch the swords, is another form of expression on the part of the officers, to signify that their swords were at the disposal of their superiors. In one way, they say, that they are prepared to use their swords for all legitimate orders given by their superiors; in another way, they say, that the superiors are at liberty or have the privilege, to use the sword over them if they disobeyed their orders. In other words, in whatever sense you take it, he offers his life through his superiors to the service of the State.

Salutation of ladies.

The salutation of a lady is the next step in the evolution of the shortening-process. She neither raises her hand nor even her finger but simply nods. The form of salutation of an Indian lady, Hindu and Parsee, on ceremonious occasions, seems to be an expression of a similar kind, though not of the same nature. In the form of salutation, known among us as ovârna (ઓવારણા), she does not offer her head to you to signify respect or obedience. She neither raises her hand or finger to her forehead; nor nods her head, but passes her hands round your head and raises them towards her own forehead. In this process, she does not offer her head to you, but offers to take, off your head, all your difficulties and dangers, griefs and sorrows. Mark her self-sacrificing words on the occasion. She says *Tamâra uparthi mari jâu* (તમારા ઉપરથી મરીજાઉં), *i.e.*, I will die or I die for you. Thereby, she says, that she is prepared to alleviate your difficulties and grief, and even to die for you for that purpose.

Masonic salutations.

The Masonic salutation in the First Degree, wherein the saluter, instead of passing his hand aside from the forehead like a soldier, passes it similarly across the throat, is a surer indi-

cation of that kind. The modes of salutation to their deities, which I saw in the Tibetan monasteries at Darjeeling, as observed both by males and females reminded me, more than once, of some of the Masonic modes of salutation.

Prostration pilgrimage.

The modes of salutation observed by the Tibetans in their "prostration pilgrimages" round their sacred mountains are worth noticing. Dr. Sven Hedin thus describes one of these prostration pilgrimages :—

"This consisted of six movements. Suppose the young Lama standing on the path with his forehead held slightly down and his arms hanging loosely at his sides:—(1) He places the palms of his hands together and raises them to the top of his head, at the same time bending his head a little down; (2) he lays his hands under his chin, lifting up his head again; (3) he kneels upon the grounds, bends forwards and lays himself full length on the ground with outstretched arms; (4) he passes his hands laid together over his head; (5) he stretches his right hand forwards as far as it will reach, and scratches a mark in the soil with a piece of bone, which shows the line, which must be touched by his toes at the next advance; and (6) he raises himself up with his hands, makes two or three strides up to the mark, and repeats the same actions. And thus he goes round the whole mountain. It is slow work and they do not hurry; they perform the whole business with composure, but they lose their breath, especially on the way up to the pass; and on the way down from the Dolma-la there are places so steep that it must be a gymnastic feat to lie down head foremost. One of the young monks had already accomplished one round, and was now on the second. When he had finished, in twelve days, he intended to betake himself to a monastery on the Tsangpo, and be there immured for the rest of his life, and he was only twenty years old! We, who in our superior wisdom smile at these exhibitions of fanaticism and self-mortification, ought to compare our own faith and convictions with theirs. The life beyond the grave is hidden

from all peoples but religious conceptions have clothed it in different forms among different peoples. 'If thou lookest closely, thou wilt see that hope, the child of heaven, points every mortal with trembling hand to the obscure heights.' Whatever may be our own convictions, we must admire those who, however erroneous their views may be in our opinion, yet possess faith enough 'to remove mountains.'" One can understand from this, what Christ meant, when, one day, he said to his disciples that "Faith moves mountains."

Iranian Salutations.

The prostration was a form of salutation prevalent among the ancient Persians also. Herodotus thus speaks of the ancient Iranian salutation: "When they meet one another in the streets one may discover by the following custom, whether those who meet are equals. For instead of accosting one another, they kiss on the mouth; if one be a little inferior to the other, they kiss the cheek; but if he be of a much lower rank, he prostrates himself before the other." [1]

Expression of approval by putting up the thumb and of disapproval by putting up the last finger.

In the description of a form of Tibetan salutation as given by M. Bonvalot, which is narrated above, there are several things which draw our special attention.

Firstly, why does the putting up of the thumb mean approval and satisfaction? [2] Is it from the practice of children? We know that children generally suck their thumbs. Indian mothers teach them to place the thumb in their mouth and to suck it, believing that thereby they remain soothed, contented and satisfied and do not often ask for milk. When a child continues to weep, its thumb is placed in its mouth, hoping that thereby it may remain appeased. Thus, it appears, that the custom of raising thumbs, as a token of approval or satisfaction, comes from what is observed in children.

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[1] Herodotus, Bk. I. 134. Cary's translation (1889) p. 61.

[2] Among the Mahomedans also, the thumb has the same signification. In their form of marriage, the two parties press their thumbs together.

When viewed in connection with the modes of salutation which signify self-surrender, this custom of holding up the thumb, pointing it heavenwards, seems to have a similar signification. The saluter holds out his thumb or finger, and, pointing it out towards the Heaven, seems to point to God and to say, as it were, that as directed by God he yields and pays respect to the person saluted.

The modern custom of raising hands at meetings to express consent or approval seems to have some connection with the show of thumbs.

The statement, that raising the little finger denotes hostility, reminds us of another practice among Indian children here. When childern, while playing, quarrel among themselves, one puts forth the last little finger saying *Katti* (કટ્ટી) or *dushman* (દુશ્મન), meaning, that they have *cut off* friendly relationship and have become *hostile*. The other child, if it takes a similar view of the difference, also exclaims *Katti* and lets its last small finger meet with that of the first child.

The use of the thumb among the Zoroastrians of Persia.

The use of the thumb, as an expression of approval among the Tibetans, seems to throw some side-light on the signification of a ritual observed in the Âfringân ceremony of the Parsees. In the recital of a part of the Âfringân, the officiating priest, the Joti, and the Râthwi or Âtravakhshi keep a flower in their hands, holding it upright. Among the Zoroastrians of Persia, the Râthwi or Âtravakhshi and the other priests, if there are more than one attending with him in the ceremony instead of holding up a flower in their hands, hold up their fingers. The fingers are held up in the ritual by these priests to express their approval of the prayer of the officiating priest in honour of the ruling king of the land. He prays for God's bless-

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1 " Nehâdend angusht bar chashm-o-sar. Vuller Schahname Vol. II, p. 673, l. 2,648. Mecan's Calcutta edition, p. 482, l. 3. Mohl's Paris edition, Vol. II, p. 420.

ings upon the king and the other priests express approval and their association in the prayer by holding up their fingers. Firdousi[1] also refers to the custom of expressing assent by raising fingers and placing them upon one's eyes. The Parsees of India seem to have substituted the practice of holding up a flower in place of a thumb. Thus, then, this ritual of holding up a flower during the prayer for the king, signifies the approval of the other members of the congregation.[1]

The giving of scarfs.

We saw above, that the Tibetans present scarfs to one another as a form of salutation. I learnt at Darjeeling, that when the Delai Lama was last at Darjeeling for some months, before his restoration to power at Lhasa, even Parsee visitors followed this custom, when they paid him ceremonial visits of respect. What does that custom signify ? I think this custom is a symbol or relic of the ancient custom of presenting dresses to one another. When a friend from one city or town visited another, they exchanged presents, one form of which was the presentation of dresses. Latterly, instead of full dresses, small pieces of cloths were substituted as a symbol. We know, that even now in India, when one speaks of presenting a vâgô (વાગો) or a suit of dress, the presentation takes the form, not necessarily of a full dress, but of તાકા (tâkâs), *i.e.*, pieces of cloths. The scarf seems to be a symbolic presentation of that kind.

We have seen above, that friends exchanged scarfs, not only when they met in person, but also when they exchanged letters. In fact, the letters themselves were covered with such scarfs. This seems to be a very old custom. We find that Firdousi refers to this custom. When kings sent letters to other kings, the letters were placed in handsome pieces of cloth. The Indian custom of presenting shawls to one another on ceremonial occasions, is connected with this old custom of presenting scarfs.

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[1] I have spoken at some length on this subject, in a paper, to be published in the Sir Jamshedjee Jejeebhoy Zarthoshti Madressa Jubilee Volume, which I edit.

At one time, there was a custom among the Parsees of India that one, who was for some fault excommunicated, gave, on readmission after an expression of regret, a small fine or a piece of cloth (ધોતી)[1] to the Parsee Panchayet. This presentation of a piece of cloth seems to have some connection with the above custom of presenting scarfs. This was, as it were, an expression of respect towards the elders of the community.

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[1] Kholaseh-i Panchat (Gujarati) by Sir Jamsetji Jejeebhoy, First Baronet (1843), p. 72.

A DEVIL-DRIVING PROCESSION OF THE TIBETAN BUDDHISTS AS SEEN AT DARJEELING AND A FEW THOUGHTS SUGGESTED BY IT.

President—THE AUTHOR OF THE PAPER.

(*Read on 24th June* 1914.)

Introduction.

This is my fifth paper before this Society on the subject of my observations and study at Darjeeling, during my visit of the Hill Station in May-June 1913. The object of this paper is to (I) say a few words on the subject of religious processions generally and (II) to describe some Tibetan religious processions, and especially the one that I happened to see, at the *gumpa* or monastery of the Bhutia Basti at Darjeeling, on 3rd June 1913.

I.

Processions, common to all ages and all nations.

Processions play a prominent part in the life of all nations, ancient and modern. They play a prominent part in many phases of their life, whether religious, social or political. The Church, the State and the School are the principal institutions of a country or nation which govern and influence that country or nation; and we see processions occupying an important position in all these three. We know that the Church has its magnific and stately processions. In the Roman Catholic Church, there is a book specially known as "Processional" which treats of religious processions. We know that the State has its processions. In monarchical Government, kings have their State or Court Processions. Even democratic governments have their processions. Coming to the third of the above institutions, *viz.*, the School, we know of academical processions. The Universities generally have their Convocation processions.

From the Church, processions have passed on to Society which has processions for various functions. We know of Marriage processions, Funeral processions and other kinds of processions.

Procession, an old Institution.

Processions have come down to us as it were, from times immemorial. For example, looking to the hoary antiquity of ancient Irân, we find Ahura Mazda himself represented as advancing with his *anjuman* of Yazatas or angels,[1] as it were, in a stately procession to meet Yima or Jamshed who, on his part, advanced with the *anjuman* of the best of men. Both the processions met at the Vehedâiti river. Looking to ancient Greece, we find from a recent excavation in the island of Crete, that in the city-life of Knossn, which is believed to have existed before Troy, processions played a prominent part. Dr. (now Sir Arthur) Evans excavated a corridor, which is called "the corridor of processions" from the fact that the fresco there represents a procession in which "a king in gorgeous robes and wearing a crown of peacock's feathers takes part."[2]

Processions according to Frazer.

Coming to later times, according to that great anthropologist, Dr. Frazer[3], whose name we are very glad to see in the Honors' List, published the day before yesterday, on the occasion of His Majesty's birthday, and whom we are all glad to congratulate, we find from what can be gathered from the works of Mediæval writers, that processions formed one of the three principal features, in the Midsummer Celebrations of their times and of the times anterior to them. The three features were (1) Bonfires, (2) Processions with torches round the fields, and (3) Rollings of wheels.

Coming to our own times, all of us have seen various processions, in connection with the Church, the State and the School.

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1 [illegible]

(Vendidad II, 21). [illegible]

2 Greek Art and Nationality, by S. C. K. Smith, p. 18.

3 Golden Bough (3rd edition), part VIII, Vol. I, p. 161.

Religious processions among the modern Parsees.

Even now, the Church is the principal institution wherein processions are very prominent. Among the modern Parsees, irrespective of the ordinary marriage and funeral processions, what can be strictly called religious processions are two,—(1) The Nâvar procession, and (2) the procession on the occasion of consecrating a fire temple.

In the Nâvar [1] procession, a novice or initiate for priesthood is taken to the temple for being initiated. In the second, the sacred fire, which is prepared and consecrated after several religious ceremonies[2], is taken in the form of a procession headed by Dasturs and Mobads, some of them holding swords and maces (*gurz*)[3] in their hands, to the place, where, to speak in its technical phraseology, it is enthroned.

In connection with this Fire procession, it is interesting, even for the present Parsees, to note, that as late as about 400 years ago, when the household fire, which a Parsee was enjoined to keep burning with religious care, was by some accident or carelessness extinguished, the householder had to go to the house of a priest and to bring fresh fire from his house in the form of a procession. Mannuci [4] refers to this custom observed by the Parsees of Surat.

Religious processions among the Christians.

Among the Christians, religious processions were generally connected with the saying of litanies or rogations, *i.e.*, public supplications for appeasing God's wrath. They were resorted to, when there prevailed, in the city or country, heavy storms, famines, pestilences and such other disasters.

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[1] For Nâvar, *vide* my Paper on "Nâvar and Maratib" in the Zarthoshti, Vol. I, No. 1.

[2] *Vide* my Book "The Religious System of the Parsees," pp, 26-29.

[3] *Vide* my Paper on "Gurz,' Journal of the Anthropological Society of Bombay, Vol. VIII, No. 7, pp. 478-96, *vide* my "Anthropological papers," pp. 313-29.

[4] Storia-de-Mogor, Vol. II, pp. 63-64.

Formerly, on such occasions, people went about in processions offering penitential and intercessory prayers. Those who joined such processions generally fasted and clothed themselves in sack-cloth. It was Justinian who forbade that no such religious processions may be held without the bishops and their clergy. It was directed that crosses may be carried in these processions. During the pontificate of Gregory I, in 590 A.D., the country was inundated and the inundation was followed by a severe pestilence. So Gregory I ordered "a sevenfold procession of clergy" (litania septiformis)[1], which included the "laity, monks, virgins, matrons, widows, poor and children." At times, the word "procession" came to be equivalent with "litany." The object of all these processions or litanies was (1) invocation, (2) deprecation, (3) intercession and (4) supplication.

The ancient invocations during these processions present a striking example of how the powers, that were once invoked as good angels, became devils at other times. In the time of Charlemagne, they invoked during these litanies, Orihel, Raguhel and Tobihel as angels, but Pope Zacharias condemned them as demons and forbade their invocation.

II.

A Tibetan procession to worship the Emperor of China.

Rai Sarat Chandra Das Bahadur describes a procession, wherein the Chinese Amban and Chinese and Tibetan officers, all went in the form of a procession on the anniversary day of the Chinese Emperor's accession to the throne, to pay homage to the emperor's image in a Tibetan monastry.[2]

The same author refers to processions of the monks, formed to welcome a Tibetan General and for other purposes wherein a band of gongs, tambourines, hautboys, drums, bells, fifes and clarionets are prominent[3]. He also describes a New Year's

[1] Encyclopædia Britanica, Vol. XIX, p. 696.
[2] Journey to Lhasa and Central Tibet, p. 60.
[3] *Ibid*, p. 80 and p. 95.

procession, wherein a religious ceremony for throwing off the *torma* offering is performed.[1]

The Tibetan beliefs in demons.

The religious procession in connection with a Tibetan monastery at Darjeeling, which I propose describing was intended to drive away, not necessarily demons of any prevailing epidemic or sickness, but demons generally.

Almost all the countries in the world believe in a kind of demons presiding over maladies and other calamities. But Tibet was a country where they most believed in a kind of demons existing everywhere. Hence the importance of devil-driving processions there. To enable one to properly understand the subject, I will first say here something on the subject of their beliefs in demons or devils.

M. L. De Milloué on Tibetan demons.

M. L. De Milloué says: "The demons are a perpetual subject of terror for the Tibetans who attribute to them all the evils which overtake them. Epidemics, maladies of men and beasts, earthquakes, floods, droughts, famines, fires, all is their work. So are also the smallest miseries of life, such as the extinction of fire, or the overflowing of milk which a housewife boils."[2]

Col. Waddell on the belief in demons.

Of the Tibetan belief in devils, Col. Waddell says: "The priests, as the sole mediators between God and man, are supposed to be able to drive away the hordes of evil spirits, that are ever on the outlook to inflict on the poor Tibetan and his family disease, accident, or other misfortune; and the malign influence pursues him through every detail, not merely of his daily life in his present existence, but in the life beyond the grave."[3]

In one of their greatest monasteries, "one of the rooms was the Devil's Chamber of Horrors, a sort of satanic Aladdin's cave

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[1] *Ibid*, pp. 262-63.
[2] Translated from his "Bod-Youl ou Tibet," p. 219.
[3] "Lhasa and its Mysteries," p. 216.

in the dark, designed to awe and impress the superstitious pilgrims. Here are collected the hideous colossal images of all the demons which infest the world and pray upon the poor Tibetans. They have the forms of men, but the heads of ogres and monstrous beasts, the hideous creatures of a nightmare, and all are eating human bodies and surrounded by a variety of weapons. They mostly belong to the pre-Buddhist indigenous pantheon, the Bon. They are worshipped with offerings of blood and spirits, as well as of all the grains eaten by man. Poisons and tobacco are also offered to them. Here, too, are hung the ogres' masks which are used in the devil-dances. Gyantsé is celebrated for its devil-dances, in which the central figure is the black-hatted priest, a survival of the pre-Buddhist Bon religion. He bears the title of 'Chief of the Wizards,' and wears a conical black hat somewhat of the shape of the old Welsh dame's hat. Around its brim is tied a deep broad band of coarse black velvet, on its apex a geometrical arrangement of coloured threads surmounted by a death's-head tied with black ribbon topped by the trifid jewel, whilst as lateral wings between the brim and crown rise up two reddish serpents or dragons to sting the round skull. He dances frantically to quick music in clouds of incense burned from large swinging censers, and an offering of pastry cakes (*torma*) or the effigy of a human body on a tripod concludes the ceremony."[1]

Prayers mostly directed to the Devils.

The belief in devils being much prevalent, as said by Col. Waddell, "Prayers hang upon the people's lips. The prayers are chiefly directed to the devils, imploring them for freedom or release from their cruel inflictions, or they are plain naive requests for aid towards obtaining the good things of this life, the loaves and the fishes." [2]

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[1] *Ibid*, pp. 228-29.

[2] "The Buddhism of Tibet or Lamaism."

A brief account of a devil-driving procession of the Tibetan.

Having said something in general about processions, and in special about religious processions that play a prominent part in the life of all nations, and having spoken on the subject of some Tibetan processions and of the Tibetan belief in demons, I will now describe a devil-driving procession which I had an opportunity to see in a monastery at Darjeeling.[1]

On the morning of 3rd June 1913, at about 10-15 a.m., on paying a casual visit to the monastery of Bhutiâ Basti, I found, that there was something unusual there on that day. The monks were making preparations for some grand occasion. They said that it was their great day of their Kâli Mâi (Black Goddess). This Kâli Mâi of the Tibetans was the Kâli Mâta of our country which is worshipped in our country, and which is said to have given its name to Calcutta (Kâli Ghât).[2]

Before proceeding with my account of the procession on the day of the Kâli Mâi, I will briefly say what position the goddess holds in the belief of the Tibetans.

Tibetan goddess Kâli.

Col. Waddell thus describes the Tibetan goddess Kâli which is called the "Great Queen." She is "so dreaded that her name is seldom spoken, and then only with bated breath. In one room she is depicted as a fury in even more repulsive form

[1] For a rather fuller account of the procession and of my impressions, *vide* my account in Gujarati, in the *Jam-i-Jamshed* of June 1913.

[2] We know well, that the promoters of the Swadeshi movement at Calcutta, had with their favourite words of 'Band-ê-Mâtaram,' taken many a vow at their holy shrine of Kâli at Calcutta. The remembrance of this fact led me to pay a visit to this shrine during my visit of Calcutta on my way from Darjeeling. Though an odd day, I was struck with the enormous crowd of worshippers at the shrine. Though assisted by others as a foreigner, it required an effort to go into the shrine. I could then realize what an influence the goddess Kâli had upon the people of Calcutta.

than her Indian sister. She is made to be a hideous black monster clad in the skins of dead men and riding on a fawn-coloured mule, eating brains from a human skull, and dangling from her dress is the mystic domino of fate containing the full six black points; and as the goddess of disease, battle and death, she is surrounded by hideous masks with great tusks and by all sorts of weapons—antediluvian battle-axes, spears, bows and arrows, chain armour, swords of every shape, and muskets, a collection, which gives her shrine the character of an armoury. Libations of barley beer under the euphemistic title of "golden beverage" (*ser kyem*) are offered to her in human skulls set upon a tripod of miniature skulls. Her black colour is held not only to symbolise death, but profundity and black magic, like the black Egyptian Isis and the black Virgin of Middle Age Europe.

"In the adjoining chapel is a pleasing golden effigy of her in her mild mood in the form of a handsome queen, about life size, richly inlaid with turquoise and pearls, and clothed in silks and adorned with necklaces. In this chapel, as well as in the adjoining one of the she-devil, tame mice [1] ran unmolested over the floor, feeding on the cake and grain offerings, under the altar and amongst the dress of the image, and up and down the bodies of the monks who were chanting her litany, and were said to be transmigrated nuns and monks; these attendants, however, of this disease-giving goddess, it seems to me, may represent the mouse which is constantly figured with Smintheus Apollo when he showered the darts of pestilence amongst the Greeks, and which has been regarded by some as symbolic of the rat as a diffusive agent of the plague."[2]

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[1] The presence of mice in the place of this plague-giving goddess is significant, showing that a form of plague is always connected with the presence of rats (*vide* my paper in the *Indian Review* of January 1913, entitled "Plague in India, as described by Mahomedan Historians of the Mogul Empire," pp. 17-19).

[2] "Lhassa and its Mysteries," by Col. Waddell, pp. 370-71

The celebrations in connection with the goddess Kâli Mâi were held for three days. The month, in which they were held, was considered to be a sacred month, because some of the principal events in the life of Gautama Buddha had occurred during this month. Among these celebrations, there were two processions :—1. The one was that for driving away the demons. 2. The second that of taking round through the village the sacred books of the monasteries. I had the pleasure of not only seeing the processions, but of actually going round with the processions. Of these two processions, the first was the devil-driving procession proper. The second, which took place on the next day (the 4th of June), though connected with the Kâli celebration holidays and with the devil-driving procession, was more properly a good-luck-seeking procession, wherein the sacred books of the monastery were taken round in hundreds, mostly on shoulders of women, through the different quarters of the village, with a view, that after the evils were driven off, the sacred books may bring in good luck and happiness. I will speak of the Book-procession on another occasion.

To revert to my account of the Devil-driving procession of the first day, on my reaching the monastery on the morning of 3rd June, I found in the monastery, a wooden framework which was placed on a square pedestal. It was made to ride on a mule. It was spoken of as *Torma.*[1] It reminded me of the form of the structure of *tâbut* which we see here on Mahomedan holidays, and a Lama himself, in order to make me clearly grasp the idea, said that it was like *tabut.* The structure was about 10 ft. high and was decorated with pieces of cloth of variegated colours. In the centre it had the figure of a demon which was believed to embody in itself the sickness, misfortunes and other evil influences in the

[1] *Vide* Col. Waddell's " Buddhism of Tibet or Lamaism", p. 484, for a figure of the *torma.*

village. In the morning, a solemn service, lasting for about an hour and a half, was held. The worshippers, mostly ladies, passed over the figure some forms, made of flour, which they then placed upon the structure. This signified that their family illnesses and evils were also transferred to the structure of the demon which was to be hurled down into the adjoining valley in the evening. One of the Lamas then lifted the upper part of the structure and ran with it out of the compound and placed it at what can be called the entrance of the compound. This signified the first step in the removal of the demon.

For the main service in the evening the head Lama was more ceremoniously dressed. His dress resembled that of the Cardinals of the Catholic Church. On his forehead and cheeks, he had put on three marks of some black colour, in order that the evil powers may not have any "evil eye" upon him. It reminded me of our Indian belief of *najar utârvi* (નજર ઉતારવી), *i.e.*, to avert an evil-eye. A typical instance of this we find in the customs of our Indian ladies, putting on two black marks, generally of a kind of soot, on the temple of a child, with a view that the evil-eye of an out-looker, if there be any, may thereby be averted.

The procession passed through all the Bhutia streets of the village. The people in the streets also placed upon the structure small figures made of flour so that the maladies, misfortunes, &c., from their houses may pass away, together with the structure, into the valley wherein the structure was to be thrown.

One of their methods of frightening and driving the demons is to produce all possible kinds of loud noisy sounds. So, in the midst of their service also, they make use of all kinds of noisy instruments, such as drums, flutes, conches, jingling-bells, gongs, clarionets, &c., and play upon all of them at the same time. As if all that was not sufficient, the people that have assembled, especially boys, make as loud a noise as they possibly can. As a writer has said, the noise that is thus created by all these is really a "demoniacal noise."

I have seen in two hill-fairs, in the Himalayas—one at Sipi near Simla and another at Siddhbâri in the Kangra Valley—players playing with all possible frenzy upon big drums with a view to make as loud a noise as possible. But that was nothing before the noise I heard at the Tibetan monastery when the monks played with all their instruments. I have never heard a more tremendous noise. It is a question whether these terribly loud noises drive away a demon, but they are, at times, such as would drive one away from the monastery.

To make as loud a noise as possible seems to be a way of honouring persons on occasions. Whatever one may think of the present refined methods of honouring great persons like royal personages, these methods—(*a*) the firing of salute guns, (*b*) the playing of bands, at times a large number of bands spoken of as massed bands, (*c*) the loud acclamations of the people—they are, as it were, refined remnants of the old ways, the relic of which we see in the Tibetan monasteries in all their fulness.

It is the Lamas who played upon all the above instruments both in the monastery and in the streets where they led the procession and were followed by the above structure which was lifted up and carried by four persons. The head Lama in his full clerical robe followed. He held in his hand some consecrated water, from which he sprinkled drops here and there all round to drive away the demons from the locality. The head Lama held a piece of black cloth in his hand. He turned it here and there to drive away the demons therewith.

The procession came to the edge of a piece of ground which projected a little over the valley below. The structure was dismantled and the Lamas said a prayer. The musical instruments and the Lamas and the assembled laity all made, as it were, a joint effort and produced as loud a noise as they could, and threw down into the valley the upper part of the structure that was decorated with pieces of cloth

of variegated colours and that contained the figure of the demon. All clapped their hands to indicate that the devil was driven down into the valley. The Lamas then recited another prayer.[1] All then raised cries of joy " Ha Hu ". As in the case of our Indian *tâbuts* the lower and more substantial part of the structure was brought home again.

The procession now returned to the monastery where the head Lama stood over the lower part of the structure and holding a flag in his hand and waving it around, blessed all. In order to show, that the devil, the demons, the *prits*, etc., were all overpowered, he thrust a knife into the remaining part of the structure over which he stood. The assistant Lamas gave into the hands of all a few grains of rice and a little flour. All shouted vociferously with joy and threw over one another the grains of rice and the flour to wish reciprocal joy and happiness. A lady presented before the assembly a tray containing flour and ghee. That was a token of good omen for Laxmi or Goddess of Happiness. Two vessels full of Marwa, the favourite drink of the Tibetan Bhutias, which looked like our Indian toddy, were then produced. The head Lama first drank a little and then all drank cupfuls.

It is said that such devil-driving processions are common all over Tibet. In some of the monasteries, they write down, on a piece of paper, the names of the calamities that may have overtaken the town or the village during the preceding year, and burn that paper in public to signify that the demons presiding over those calamities were burnt and destroyed.

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[1] Compare the Parsee custom of clapping the hands during the recital of the Vanant Yasht (Yt. XX) which ends with the words, " Kul balâ dafẽ shavad va div va Daruj, etc." *i.e.*, May all the calamaties and the Div and the Daruj be removed, etc." The recital at which hands are clapped is in Pazend and is a later addition. It speaks of the removal of the nuisance caused by rats, cats, snakes, wolves, &c. *vide* K. E. Kanga's Khordeh Avesta, Fifth Edition, pp. 361-62).

We have in the Journals of our Society some papers on rain-producing beliefs and ceremonies. In connection with these, an account of the hail-driving ceremony of the Tibetans will be interesting. Rev. Kawaguchi, the well-known Japanese traveller, gives an interesting account of how a Lama sought to drive away the demon believed to be presiding on hail-storms. His account shows what a great belief they have in demons of all kinds—demons presiding not only on diseases and such other calamities, but also on some natural phenomena. He says :—

Rev. Kawaguchi's account for driving away the demon of hail-storm.

"The nation is so credulous in the matter of religion that they indiscriminately believe whatever is told to them by their religious teachers, the Lamas. Thus for instance they believe that there are eight kinds of evil spirits which delight in afflicting people and send hail to hurt the crops. Some priests therefore maintain that they must fight against and destroy these evil demons in order to keep them off, and the old school profess that in order to combat these spirits effectually they must know when the demons are preparing the hail. During the winter when there is much snow, these spirits, according to the priests, gather themselves at a certain place, where they make large quantities of hail out of snow. They then store the hail somewhere in heaven, and go to rest, until in the summer when the crops are nearly ripe they throw down the hail from the air. Hence the Tibetans must make sharp weapons to keep off the hail, and consequently, while the spirits are preparing their hail, the Tibetans hold a secret meeting in some ravine where they prepare 'hail-proof shells,' which are pieces of mud about the size of a sparrow's egg. These are made by a priest, who works with a servant or two in some lonely ravine, where by some secret method he makes many shells, chanting words of incantation the while, whereby he lays a spell on each shell he makes. These pellets are afterwards used as missiles when hail falls in the summer, and are supposed to drive it back. None but priests of good family may devote themselves to this work.

Every village has at least one priest called *Ngak-pa* (the chanters of incantations of the old school) and during the winter these *Ngak-pas* offer prayers, perform charms or pray for blessings for others. But the Tibetans have a general belief that the *Ngak-pas* sometimes curse others. I was often told that such and such person had offended a *Ngak-pa* and was cursed to death.

" Having spent the winter in this way, the *Ngak-pas* during the summer prepare to fight against the devils. Let me remark, in passing, that Tibet has not four seasons, as we have, but the year is divided into summer and winter. The four seasons are indeed mentioned in Tibetan books, but there are in reality only two.

" The summer there is from about the 15th of March to the 15th of September and all the rest of the year is winter. As early as March or April the ploughing of the fields and sowing of wheat begins, and then the *Ngak-pa* proceeds to the Hail-subduing Temple, erected on the top of one of the high mountains. This kind of temple is always built on the most elevated place in the whole district, for the reason that the greatest advantage is thus obtained for ascertaining the direction from which the clouds containing hail issue forth. From the time that the ears of the wheat begin to shoot, the priest continues to reside in the temple, though from time to time, it is said, he visits his own house, as he has not very much to do in the earlier part of his service. About June, however, when the wheat has grown larger, the protection of the crop from injury by hail becomes more urgent, so that the priest never leaves the temple, and his time is fully taken up with making offerings and sending up prayers for protection to various deities.

" The service is gone through three times each day and night, and numberless incantations are pronounced. What is more strange is that the great hail storms generally occur when the larger part of the crops are becoming ripe, and then it is the time for the priest on service to bend his whole energies to the work of preventing the attack of hail.

"When it happens that big masses of clouds are gathering overhead, the *Ngak-pa* first assumes a solemn and stern aspect, drawing himself up on the brink of the precipice as firm as the rock itself, and then pronounces an enchantment with many flourishes of his rosary much in the same manner as our warrior of old did with his baton. In a wild attempt to drive away the hail clouds, he fights against the mountain, but it often happens that the overwhelming host comes gloomily upon him with thunders roaring and flashes of lightning that seem to shake the ground under him and rend the sky above, and the volleys of big hailstones follow, pouring down thick and fast, like arrows flying in the thick of battle. The priest then, all in a frenzy, dances in fight against the air, displaying a fury quite like a madman in a rage. With charms uttered at the top of his voice he cuts the air right and left, up and down, with his fist clenched and finger pointed. If in spite of all his efforts, the volleys of hail thicken and strike the fields beneath, the priest grows madder in his wrath, quickly snatches handfuls of the bullets aforementioned which he carries about him and throws them violently against the clouds as if to strike them. If all this avail nothing, he rends his garments to pieces and throws the rags up in the air, so perfectly mad is he in his attempt to put a stop to the falling hailstones. When, as sometimes happens, the hail goes drifting away and leaves the place unharmed, the priest is puffed up with pride at the victory he has gained, and the people come to congratulate him with a great show of gratitude. But when, unluckily for him, the hail falls so heavily as to do much harm to the crops, his reverence has to be punished with a fine, apportioned to the amount of injury done by the hail, as provided by the law of the land.

"To make up for the loss the *Ngak-pa* thus sustains, he is entitled at other times, when the year passes with little or no hail, to obtain an income, under the name of 'hail-prevention-tax'; a strange kind of impost, is it not? The 'hail-preven-

tion-tax' is levied in kind, rated at about two *sho* of wheat per *tan* of land, which is to be paid to the *Ngak-pa*. In a plentiful year this rate may be increased to two and a half *sho*. This is, indeed, a heavy tax for the farmers in Tibet, for it is an extra, in addition to the regular amount which they have to pay to their Government.[1]"

Tibetan Devil-dances.

With this Tibetan belief in devils and demons, and with these devil-driving processions and ceremonies are connected their devil-dances. I had not an opportunity to see such a dance, because it is performed only once a year on the occasion of their great new year's day. But I can form an idea of these dances from the masks of devils' faces which I saw in the monasteries and from the painting of the demons that I saw on the walls of the monasteries. I give here a picture of one of such devil dances.

The devil-driving procession of the Tibetans reminds us of the disease-driving processions of our country, generally known as *mâtâni rath* (માતાની રથ) *i. e.*, the charriot of the goddess. I have described these processions before this Society in my paper, entitled " માતાની રથ."[2]

Col. Waddell's apology and hope for the better in the matter of the Tibetan devil-worship.

The Tibetan monasteries and the Tibetan customs, observed at Darjeeling, have interested me a good deal and I have given an expression to that interest in a series of five papers before this Society during the course of one year. The study of Col. Waddell's learned works have greatly added to that interest, and I will close this paper, the last of this first year's series, with a long quotation from that talented author, entertaining and sharing with him, an optimistic view about the future of this interesting

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1 Three years in Tibet, pp. 271-75.

2 Journal of the Anthropological Society of Bombay, Vol IV, No. 8, pp. 419-26. *Vide* my " Anthropological Papers", pp. 96-103.

people. Col. Waddell after all his discription of, and expression of displeasure for, the prevalent devil-worship, thus speaks in an optimistic mood.

"The devil-worship and superstition which have been brought so prominently before the reader seem to demand an apology from one who has been in some measure identified with the study of 'Northern' Buddhism. Why is it that we find here, in the citadel of one of the great religions of the worlds, so little which a traveller from Europe can appropriate or approve? Is the system wholly degenerate? Are the tares, which spring up instead of wheat in a barren soil, the effect upon the ancient enlightenment of a thousand years of barbaric decadence? Will the dead bones among which we have been rummaging, amid the solitudes of the world's roof, never again live? Shall we Westerners when we obtain possession write no cheerful resurgance over their immemorial shrines?

"In the world, growth and decay go on side by side. The movement of the human spirit is, 'One shape of many names'. What meets the eye is not always a sure indication of character. The Catholic organisation, for example, was in the twelfth century sunk into apparently hopeless decay, yet in a few years we had Dante, and a century or two later the Renaissance. If a learned Tibetan were to attend a wee Free Kirk service in the Highlands, or in that lovely forbidden region of the Clyde, the island of Arran, he might be quite right in thinking it no better than some of the most degraded observances of his friends at home; but would certainly not be justified in concluding that Scotland was sunk in ignorance and in the practice of a peculiarly malignant form of devil-worship. Were we to carry out the evangelical precept, that the true way to judge a religion is by its fruits, are we sure that the rulers of India would better abide the test than the poor peasants of the Tibetan hills?

"For my part, I approve the extremely practical method of my friend, the Cardinal of Lhassa, and am further of opinion

that there was much point in his enquiry as to whether Buddha is mentioned in the sacred books of Europe. Would not a knowledge of the religions of Asia on the part of the fathers of the Catholic Church have saved that institution from the degeneration which befell it so soon after the disappearance of its immortal founder? The recent vogue of Buddhism in Europe has been held to betoken a latitudinarian indifference. It may be that it is a sign rather of a new illumination, showing that Christians are at length beginning to understand the Word of the Master, who was in truth much nearer akin to Buddha than to Paul or Augustine or Luther, or any of the others who have proclaimed themselves to be in a special sense his followers and interpreters.

"In short, the real mind of Tibet seems to me to be more authentically expressed in the words of the Cardinal of Lhassa than in the superstitions of the monks and people. And I would fain believe that the mission of England is here not so much to inter decently the corpse of a decadent cult, as to inaugurate a veritable dawn, to herald the rise of a new star in the East, which may for long, perhaps for many centuries, diffuse its mild radiance over this charming land and interesting people. In the University, which must ere long be established under British direction at Lhassa, a chief place will surely be assigned to studies in the origin of the religion of the country." [1]

This view of Col. Waddell, who, in his writings about Tibet, especially his "Lhassa and its mysteries", while throwing off the veil of mystery, writes very sympathetically, makes us say: "There is nothing new under the sun". The most refined of the present communities of the world have passed through stages through which the Tibetans have passed. Their final result makes us hope for the better in the case of the Tibetans, however far the goal may be.

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[1] "Lhassa and its Mysteries", pp. 446-48.

The Devils of Dante and the Devils of Tibet.

Col. Waddell's apology makes us halt and think over the question, and we find that, to a small extent, the idea of the devil and the demons prevail in many communities. Col. Waddell [1] thus speaks of the Tibetans' Hell and their devils.

"Hell is divided into numerous compartments, each with a special sort of torture devised to suit the sins to be expiated. Only eight hells are mentioned in the older Buddhist books, but the Lamas and other 'northern' Buddhists describe and figure eight hot and eight cold hells and also an outer hell (*Pratyekanaraka*), through which all those escaping from hell must pass without a guide. The Brahamanical hells are multiples of seven instead of eight; some of them bear the same names as the Buddhists, but they are not systematically arranged, and as the extant lists date no earlier than Manu, about 400 A. D., they are probably in great part borrowed from the Buddhists. [2]

The atmosphere of the hells is of the deepest black :—

"Light was absent all. Bellowing there groan'd
A noise, as of a sea in tempest torn.
By warring winds, the stormy blast of hell."

Dante, Canto V., 29.

"Each hell is enveloped by a wall of fire, and the horrible torments are fit to illustrate Dante's Inferno. Indeed, it has been suggested that Dante must have seen a Buddhist picture of these hells before writing his famous classic, so remarkable is the agreement."

Col. Waddell has referred above to Dante's Inferno in connection with the devils and demons of Tibet. The Tibetan pictures of the devils remind us, though not in the matter of

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[1] Waddell's Buddhism of Tibet, p. 92.

[2] *See* an article by M. Leon Feer "L'Enfer indien", in the Journal Asiatique, XX (1892), and l. (New series, 1893), for lists and description of the Brahmanist hells.

their art in the pictures, of the devils we see in some copies of the Inferno of Dante and of the Virâf-Nameh of the Persian Ardâi Virâf.

The idea of devil-driving in some of the religious processions of other communities.

We find that in many of the religious processions of olden times, there was the idea of driving away the devil or the demon from the town or village wherein the procession moved. We see that idea in the accounts of the old Christian religious processions. We know that some of the old churches of Europe are what are known as Plague churches. They were founded for the performance of a vow undertaken when an epidemic ended. The vows were undertaken during the epidemics when religious processions passed through the infected towns praying for driving off the epidemics.

I produce here a chart which I bought for Rs. 4 at a Bazar gathering at Darjeeling. It is a chart with which itinerant monks and nuns go round Bhutia villages and deliver lectures or sermons on the subject of Heaven, Hell and their denizens. This chart reminds me of a large painting on a wall in a Church in Europe, wherein I saw a picture of a judgment scene, in which good souls were represented ascending to heaven and the evil souls falling into the abyss of Hell.

NOTE ON A RAIN-PRODUCING CEREMONY AMONG THE ARABS.

President: The Author of the Paper.

(Read on 30th September 1914.)

The Journal of our Society contains several interesting papers on various ceremonies for producing rain. They are the following and have been given by Mr. Sarat Chandra Mitra, M.A., B.L. :—

1. "On some Ceremonies for Producing Rain" (Vol. III, pp. 22-32).

2. "On the Harparowri of the Behari Women's Ceremony for Producing Rain" (Vol. IV, pp. 384-395).

3. "On Rain Ceremony in the District of Murshidabad, Bengal" (Vol. V, pp. 1-14).

4. "Further Notes on Rain-compelling and Rain-stopping Charms" (Vol. VII, pp. 191-202).

The object of this short note is to draw attention of members to a rain-demanding ceremony among the Arabs, referred to by Mr. Cl. Huart in his interesting article entitled "Superstitions et Rites populaires des Arabes anté-islamiques" in the issue of 15th October 1913 (p. 15) of "L'Ethnographie" published by the "Société d'Ethnographie de Paris". M. Huart quotes several Arab poets who refer to the rain-drawing ceremony. The custom referred to, is thus succinctly described by the author (I give my translation):—

"The Pagan Arabs, when they demand rain, take the plants *salá* '(*Sœlanthus*) and '*ochar* (*Calotropis procera*)[1] fasten them to the tails of cows, apply fire to it and carry the animals to a mountain. That was their manner of demanding rain from God, that is to say, to proceed to the ceremony of supplications."

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[1] L'Ochar is called in Beluchistan *goulbad samour*.

The origin of this custom or ceremony seems to be the original idea referred to by M. Geyer that "the cows designated the clouds" (les vaches désignent les nuages). M. Huart thinks that that may be the idea in India but not among the Arabs. But, as human nature is everywhere the same, man's way of thinking and of transferring poetic and spiritual ideas to ordinary mundane things, is often the same.

In the second of the above four papers of Mr. Sarat Chandra Mitra, we find a reference in a Behari song to the Suravi cow which is the name of a celestial cow and to the clouds which give rain. I think it is such an association of ideas that has originated the custom.

PRESIDENTIAL ADDRESS.

BY SHAMS-UL-ULMA DR. JIVANJI JAMSHEDJI MODI, B.A., Ph., D.

(*Read on 25th February 1915.*)

Introduction.

While retiring from the Chair, following the precedents of some of my distinguished predecessors in office, I beg to deliver my Presidential address this evening.

In the first place, I beg to tender my best thanks to the Society for having elected me to the chair during the past year. It was a privilege, to be seated in the chair, worthily occupied by some of the distinguished scholars of our city and honoured by distinguished anthropologists of our country like Sir Richard Temple, Sir Denzil Ibbetson, Sir Herbert Risley and others.

In the second place, I beg to tender my homage of respect and esteem to the past occupants of the chair—to the memory of those who have gone to "the bourne from which no traveller returns" and to the living work of those, who, thanks to God, are still travelling within the bourne, where, we pray, they may still be able to travel and explore. Most of them have left behind them a tradition of good work both within the precincts of this society and outside. It is the inspiration derived from their memory and their work that has helped me to uphold, however humbly, that honoured tradition. Retiring from the chair of the President and reverting to my cherished post of the Secretary, which, before I was called to the chair, I had continuously held for about 15 years, I thank my learned friend, Mr. Rustam Pestonji Masani, for carrying on well my work as Secretary during the past year.

Lastly, I beg to thank the past and the present members of the Council, who have, during all my connection with the Society, whether as a member of the Council, its Vice-President, Secretary and Treasurer, or President, always helped me with their advice and co-operation.

The subject of the Address.

Associated as I am with the work of this Society from well-nigh its very foundation about 29 years ago, I feel special pleasure in delivering this Presidential address. I propose to give you in this address an idea of the work, or of the line of work which we have done, and of the work that still lies before us. In short, "The Retrospect and the Prospect of the work of the Society" may be taken as the theme of my address this evening

Our past work and its appreciation.

We can look back with humble pride at the work done by the Society in the past, and look forward with hope at the work that lies before us in the future. We have published, in all, about 77 numbers (9 volumes, each of 8 numbers, and five numbers of the 10th volume) of the average of about 68 pages each. I note with pardonable pride, that out of these 77 numbers, about 48 have been published during my term as its Secretary. But numbers or quantity are no correct criterion for our work. One must judge from the quality. As to that quality, I will let a well-known literary critical Journal speak for us. The *Academy*, while noticing our Silver Jubilee Memorial Volume, thus spoke of the Society's work :—

"The Journal of the Anthropological Society of Bombay for 1910 and the Silver Jubilee Memorial Number for 1911 reach us together. If Government officials in India are sometimes caught napping through want of knowledge of the people of the country, their manners, customs, peculiarities, etc., this voluntary society is at hand to supply information of a miscellaneous and searching character. The society has an official Englishman as president, but the writers are nearly all natives of India, well-educated men who ought to be able to get at the correct facts, which they certainly can present in good style....... The Silver Jubilee Number contains special contributions. The history of the society shows good work done for twenty-five years. The index of the papers read during the period and of the anthropological scraps ranges over the whole field of anthro-

pology, though from a perusal of the titles the merits of the papers cannot be gauged. The specimens in this number are varied and excellent, whether they deal with legal matters, ethnography, ancient engineering, superstitions, Hindu rites and marriage, or Totem theories. In such societies all classes of the community can meet freely, and interchange ideas to their mutual advantage." [1]

Again, while noticing one of the numbers of our Journal, it said:

"The Journal of the Anthropological Society of Bombay for 1911 and 1912 contains, as usual, various excellent papers. As an Indian Judge said, speaking on the study of Anthropology, 'Our philologists, our anthropologists, our antiquarians are doing us practical service .... We must understand the past aright to guide us now and build for the hereafter.' Folklore, part of this subject, is 'the science which treats of the survival of archaic beliefs and customs in modern ages.' . . . . The papers of this Society should be more widely known." [2]

I was glad to observe, with pardonable pride, that literary Journals like the *Athenæum* and *Academy*, have, while noticing favourably my volume of "The *Anthropological Papers*" read before this Society and published and dedicated to the Society on the occasion of its Silver Jubilee, appreciated the work of our Society. The *Athenæum*, recommending the volume "to every scholarly student of India" asked "anthropologists in general" to "note this welcome sign of the activity of their brethren of the Anthropological Society of Bombay." [3]

The *Academy* under the heading of "Interesting Folklore" said:—

"Such associations, as the Anthropological Society of Bombay, justify their existence and perform a public service when their members add to the stock of common knowledge by such papers as are to be found collected in this volume. They

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[1] The *Academy* of 6th April 1912, pp. 429-30.

[2] The *Academy* of 19th October 1912, pp. 515-16.

[3] The *Athenæum* of 13th July 1912. pp. 43-44.

supply a deficiency which undoubtedly exists. In these days of pressure, few officials have time or strength for more than the disposal of current work; their knowledge, therefore, of the natives among whom they live and work is of a very superficial character; native customs, their origins and effects, the motives which sway them, in a word, their life are a sealed book, and the ignorance may lead to administrative failures in such matters as famine, plague, sanitation, medical relief, education, etc., where the beliefs and sentiments of the masses cannot be altogether disregarded. In such papers, experts and specialists can write freely and fully. Mr. Modi, an educated Parsee gentleman, and a prolific writer, has recorded in his essays such that would not otherwise be published of his countrymen, whose ancestors emigrated from Persia, fleeing from the Arab conquest in the eight century, and settled in the Bombay Presidency. There is much to learn of Indian life from his papers which Mr. Modi should continue to write and publish."[1]

Opposition to Anthropology in early times.

Looking back to the past, we have every reason to be glad at the welcome we received in the start, in a conservative country like India, in contrast with what similar movements in more advanced countries received. Anthropology, as a regularly studied science, is comparatively a science of recent growth. The Anthropological Society of England was founded in 1863, *i.e.*, about 50 years ago.

In early days, both the State and the Church looked with suspicion at the work of Anthropologists. The Government of France had opposed the attempt for the foundation of an Anthropological Society in Paris in 1846. So, the attempt was, at first, given up. At last, when it was founded in 1859, about four years before the foundation of the Society in England, the founder M. Broca "was bound over to keep the discussions

[1] The *Academy* of 14th September 1913.

within legitimate and orthodox limits[1]" and a police agent attended its meetings for two years to see that the condition of confining the discussion within orthodox limits was observed. They say that in Madrid, a similar attempt to found a Society was suppressed from similar fears which suspected that the subject of anthropology bore "eruptive potentialities." [2]

An example of the mistrust of the Church towards Anthropological matters in the last century, is presented by the case of James Cowles Prichard (1786-1848). "It is said that his father, when he observed the direction the investigations of his son were taking, enjoined him to write nothing which would tend to undermine the literal interpretation which was at that time given of the Scriptural account of the origin of man," [3] When Buffon, in the middle of the 18th century, delivered his lectures on Anthropological subjects, the Church in France raised a storm of protest against his views and he had to suppress some of his lectures. In 1816-18 when Sir William Lawrence (1783-1867) delivered his "Lectures on Comparative Anatomy, Physiology, Zoology and the Natural History of Man," he was charged "with the unworthy design of propagating opinions detrimental to society, and of endeavouring to enforce them for the purpose of loosening these restraints, in which the welfare of mankind depends."[4] Though at first, he strenuously opposed any interference with his independence of thought and speech, latterly he had to suppress the volumes of his lectures.

Thanks to the tact, zeal and energy of our founder, the late Mr. Tyrrel Leith, and to the good sense of our people, however conservative, that our Society met no opposition either from the State or the Church. We find, that as far as our Society, is concerned, both the State and the Church have, latterly

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[1] Dr. D. J. Cunningham's Presidental Address of 28th January 1908 *Journal of the Royal Anthropological Institute of Great Britain and Ireland*, Vol. XXXVIII, (New Series, Vol. XI), p. 11.

[2] *Ibid.* [3] *Ibid*, p. 28. [4] *Ibid*. p. 30.

attempted to help it. Since 1912, the Government of Bombay, as representing the State, have begun to give us an Annual grant of Rs 500. We require no official recognition from any church, but we had several churchmen, both of the church of the West and of the East on our roll and one distinguished churchman of the West, Rev. Dr. Machickan, was our President for one year.

Importance attached to Anthropology at present.

Prof. Huxley is said to have predicted, about 47 years ago, in his Anthropological address[1], that some of the teachings and discoveries of Anthropology, though thought to be shaking "the foundations of the world" at the time, would be taught in school 30 years thence. His prediction has turned out to be true and Anthropology is now taught in the Universities. Forty-seven years after the time of his address, we find, that even in our country, hopes are being entertained to introduce the study of Anthropology in our Universities. Sir Alfred Hopkins, the earned Vice-Chancellor of the Manchester University, who had been in our midst last year, as an expert to advise our local University, has referred to Anthropology in one of his Reports[2], as one of the "important subjects" to be taught hereafter. Even our present Prime Minister is reported to have said that a knowledge of Anthropology "must form part of the normal equipment of those who in the Consular, Indian, and Colonial services, have to carry on the work of the Empire especially in its outlying parts."[3]

The Representation of the Royal Anthropological Institute of England.

Last year, we had before us for consideration a letter of the Council of the Royal Anthropological Institute, dated 18th April 1913, to the Secretary of State for India, giving an expression to their views, on the subject of the Oriental Research Institute, which the Government of India proposes to

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1 Address before the British Association at Dublin, 1878. *Vide Journal Anthropological Institute*, New Series, Vol. XI, p. 11.

2 Report, dated London, 1st May 1914. Appendix IV, p. 3.

3 Presidential address of Prof. William Ridgeway (*Journal of the Anthropological Institute*, New Series, Vol. XIII, p. 10.)

found. In that letter, the Council thus speaks of the importance of the study of Anthropology in that Institute.

"In the first place we have to represent that anthropology, not in the restricted sense of physical anthropology alone, but in the broader significance of the science of the evolution of human culture and social organization, should be an integral feature of the studies of the Oriental Research Institute. My Council desire .... to refer in passing to the importance of anthropological study from an administrative or political point of view, and to its bearings on the difficult and peculiar problems which confront the Government of India at every turn. To discover, to discuss, and to decide the nature and origin of the deep-seated differences of thought and mental perspective between Eastern and Western societies is a task of high importance and of great complexity, which seems possible of achievement only by the wide synthetic methods of modern Anthropological science by which the results won by workers in the domains of religion, archæology, history, art, linguistics and sociology are unified, classified and co-ordinated. As the writings of men like Sir Herbert Risley, some time President of the Royal Anthropological Institute, Sir Alfred Lyall, and Sir George Grierson, demonstrate beyond a doubt, a comprehensive examination of present-day Indian conditions reveals the working of social ideas and ideals which have their origin in a low level of culture. Among the people of India to-day are preserved beliefs, customs, and institutions which testify to the vital intimacy of the relations between the higher and the lower forms of culture, and to the special importance of India as a field for anthropological research."

This movement was anticipated by the late Sir Herbert Risley in his Presidential address before the Royal Anthropological Institute, wherein he said that the Treasury had appointed a Committee in 1907 to consider the organization of Oriental Studies in London. The Committee had then "laid stress upon the importance of studying the character, the religion, the

customs and the social organization of the various people who came under British rule." This was then a right step in the direction of "the recognition of the direct bearing of Anthropology in the widest sense on the administrative problems of the Empire." By virtue of the Resolution of the Government of Bombay No. 3596, dated 4th December 1913, the subject was sent to us for opinion and we approved of the recommendation of the Royal Anthropological Institute for a systematic study of Anthropology in our country.

Membership. Public Interest in the subject of Anthropology.

Our founder, the late Mr. Tyrrel Leith, had used his personal influence and interested many in the work of the Society. I remember one of its early sittings in the Town-Hall where a large number attended. During the second year (1887), the number of members was 331. On his death, it began to fall. I find, that as far as the work of our literary societies, such as the Bombay Branch of the Royal Asiatic Society, the Anthropological Society and others is concerned, there is a fall in the literary activity of Bombay. What is the cause ? Is it that the educated classes are so much overworked in their daily avocations as not to be able to attend one or two monthly meetings of these societies? Perhaps that is so, to a small extent. But that does not seem to be the only cause. Perhaps, it is the number of Gymkhanas and Clubs that have arisen, of recent years, among us, that is the cause of this fall in the literary activity of the learned societies. If so, we may say to the seekers of pleasure, that our Society also offers a kind of pleasure. It is intellectual pleasure. I repeat here what I have said in my Paper on "A Short History of the Society" read on the occasion of the Society's Silver Jubilee in 1912:— "I owe a good deal of the pleasure of the last 25 years of my life to this Society. Not only have I enjoyed pleasure at its meetings, but have enjoyed it outside. With, what I may call, the Anthropological training which I have received at its meetings, the sphere of my studies and of my sympathies has been

enlarged. I enjoy my morning walks, whenever I happen to go out of Bombay on holidays or otherwise, better than before. The sight of peculiar customs, manners and things draws me, and the spirit of inquisitiveness imbibed in the Society makes me enjoy a talk with, and the company of, people of all classes. Even in Bombay, familiar sights of the observation of formal customs and manners do not bore me, but set my mind thinking. For example, take the marriage ceremonies of the Parsees. Though my attendance at the marriage gatherings is very frequent, the ceremonies and customs observed, though so often seen, are not without giving me the pleasure of some pleasant Anthropological thoughts." [1]

So, I beg to assure those who are outside of our Society and who are inclined towards intellectual pleasure that their attendance at our meetings will not be wearisome. They will hear many an interesting thing about the manners, customs, and beliefs of the various classes of this vast country which will give them pleasant food for many a pleasant thought.

The Anthropological Society of England also had to pass through some vicissitudes in the matter of their number. Four years after its foundation in 1863, its number was 706. Prof. Huxley attributed the popularity of the Society in the early days to "the innate bellicose instincts of man, and to the splendid opportunity afforded by Anthropology for indulging these propensities." As Dr. Cunningham says, the talk in that Society "was of a distinctly volcanic character. Politics and religion were not excluded from its debates." Let us enlarge our roll of membership, not by giving food to "bellicose instincts," but by other means which could appeal to the pieceful instincts seeking both for pleasure and knowledge.

The large number of members, in the Anthropological Society of England, for which Huxley had expressed his pleasure and which he had attributed to the "bellicose spirit" of mankind,

[1] Silver Jubilee Memorial Volume of the Anthropological Society of Bombay, 1911, pp. 2-3.

has dwindled, and in January 1899, the then-President Mr. F. W. Rudler, in his Presidential address[1] at the Annual meeting, expressed his regret at the poverty of the members of the Society. He said that out of the 3 or 4 hundred million inhabitants of the British Empire, only about 300 joined the Society. If one has to complain for a paucity of members in a country, far advanced in education, like England, it may be supposed that we, in India, need not complain for our 60 or 70 members.

Mr. Rudler attributes the paucity of numbers to "two opposite reasons—some holding that our studies are too specialised, and others that they are not specialised enough. The one set regards Anthropology as a formidable branch of biology—its very name a stumbling block—representing a science to be comprehended only by those who have had the advantage of special training; whilst the other group regards Anthropology as an incoherent assemblage of odds and ends of knowledge, not yet sufficiently systematized to rank as a distinct science. The popular mind seems, in fact, to be in rather a nebulous state as to what is, and what is not, Anthropology."[2]

A Brief Survey of the field of Anthropology in general.

In order to clear the "nebulous state" of mind referred to by Mr. Rudler, and in order to have a look into the past work of *our* Society and an out-look into the work that lies before it, let us briefly survey the field of Anthropology according to the modern requirements or views.

Biology is the science of life in general. Botany is the science of life in plants. Zoology is the science of life in animals. Anthropology is "the highest department of the science of life." It is the science of man. It inquires into the natural history of man. It aims at a scientific study of man—man considered in his entire nature, physical, intellectual and moral. As

[1] *Journal of the Anthropological Institute*, New Series, Vol. I, p. 314.
[2] *Ibid*, p. 314.

such, it presents various questions for study and inquiry. It comprises "all the elements of a comprehensive monograph on mankind." From these points of view, various questions present themselves before us for inquiry.

Some of the principal questions are :—

1 Whence came Man ? Did he grow or was he made ? These questions are a varied form of a question like this : "What is the Origin of Man and the Origin of the World"?

2 How long has Man existed ?

3 How did Man live in former days ?

4 Did Man always possess his present knowledge of arts and handicrafts or did he acquire these arts ?

5 How did the institution of Family evolve ? Was there community of wives at first or marriage ?

6 Are the characters, acquired by parents during their life-time, transmissible to the offspring ?

7 What influence does environment exert in modifying the bodily characters of an individual ?

8 Is the origin of mankind single or multiple ?

9 Did the original Man go erect or on all fours ?

10 If all men are descended from one pair—the first Adam and Eve—how do we account for the variety of the colours, some being white and others black ? Why the variety in their hair, some being straight-haired and others curly-haired ? Why the variety in their face, some possessing protuberant jaws and others bearing faces lying entirely under the shelter of the forehead ?

Division of Anthropology.

This variety of questions has divided this many-sided science of Anthropology into two principal branches.

1. Physical Anthropology.
2. Cultural Anthropology.

Physical Anthropology.

Broadly speaking, Physical Anthropology treats of man from a biological point of view. It looks to his anatomy, physiology, his form and feature and such other "phases of his physical being." So, Physical Anthropology is subdivided into various divisions, which "cover the field of what Man is in all that concerns his physical being." The following are the principal divisions :—

1. Anthropogemy, which looks into the Origin of Man and into the conditions of his primitive existence. It looks to his geological history and zoological descent or his connection with, or resemblance to, lower forms of animal life.

2. Biology or the science of life, which includes anatomy, anthropometry, pathology or the science of the nature of disease, physiology or the science which treats of the functions of man's different parts or organs, and such other sciences.

3. Ethnology, or the science which treats of the different natural families or races of man. It includes the migration of races, the principles and causes of racial differentiation and their different characteristics. The term Ethnology includes in itself Ethnology proper and Ethnography. Ethnology proper is the combined study of *all* aggregations of men, but Ethnography, as its branch, is the study of *particular* aggregations of men.

4. Psychology which treats of "the phenomena of the human mind and its processes, the organic basis of thought." In this subdivision, the word Psychology is distinguished from its general broad sense of the science of human soul (psyche). It treats specially of the organic basis.

Cultural or Functional Anthropology.

As pointed out by Dr. Cunningham, Man's physical qualities connect him *with* the brute but his cultural works distinguish him *from* the brute and rather associate him with the angelic or the Divine. So, cultural anthropology, also spoken of as functional anthropology, embraces the whole sphere of man's work,

whether manual or mental, intellectual or moral. While Physical anthropology treats of Man as he *is*, cultural anthropology treats of Man as what he *does*. As such, it is divided into the following branches:—

1. Archæology (*lit.* discourse of the ancients), which describes all human work of geological and prehistoric times and looks into the conditions of life in those remote times.

2. History, which narrates the progress of man during historic times, based on the authority of tradition and written records. In this connection, "it is the history not of particular men but of mankind which is history proper. It is not as exponents of the age but as exceptions to it that great men have their real importance and value in history." The written records of history include the records brought to light by spade work. As MaxMuller said "the history of the whole world has been advanced of late by the spade rather than by the pen."

If one were to look to Cultural anthropology, and to History as one of its divisions from a practical point of view, he must remember the words of Edmund Burke that "People will not look forward to posterity who never look backward to their ancestors." History is "civil theology of Divine Providence." Herodotus, the father of History, is also spoken of now as the father of Anthropology, because his history of the ancients treats of their culture in general and serves as a helpmate for the study of their Cultural anthropology.

3. Glossology, which treats of all modes of expressing thought, whether by language or otherwise, *e.g.*, by gestures.

4. Technology (*lit.* discourse on arts), which treats of the knowledge of all kinds of materials, tools and instruments, which mankind has from time to time discovered and employed to supply their wants.

5. Estheotology (discourse on the Beautiful), which treats of the taste for all kinds of decorative art, and points out man's desire for what is beautiful in Art. It treats of all fine arts.

6. Natural Science, which treats of the ideas and theories whereby Man explains the phenomena of Nature.

7. Philosophy, which treats of the ideas and theories, whereby Man explains the phenomena of Life.

8. Social Anthropology, which is the study of Man in Society. It is "the embryology of human thought and institutions." Most of the customs and manners of the modern men of higher culture are the survivals or, as it were, the fossils of the beliefs and customs of the ancients who are taken to be less civilized than the moderns.

9. Religion, which treats of the relation of Man to his Maker and to the surrounding world. It includes the broad question of the ideas of Man in regard to spiritual life. It includes all questions of belief in life after death, of religious customs and ceremonies and even of real or so-called superstitions.

Our Society's past work. Further work required in Physical Anthropology.

Our society, has worked pretty well in the field of Cultural anthropology. For details, I would refer our members and students interested in the subject to my Paper, on "A Short History of the Anthropological Society of Bombay" published in our Silver Jubilee Volume (1911, pp. 1-60), wherein, with the assistance of my then assistant, Mr. Furdunji Maneckji Pavri, I have given a rather exhaustive Index of the subjects treated in our Journal during its existence of 25 years.

Our journals have a number of papers on some of the different branches of Physical anthropology, though not many. We have, as yet, very few means and materials and no workers for doing anything worth-mentioning. We are entirely dependent upon, and indebted to, the West for the cultivation of this branch. Among the various branches of this division, the one which requires some further study and work in this vast country of various races is Anthropometry. Anthropometry includes Craniology, which is that branch of it which studies the forms of skulls to determine the different races of mankind.

Camper was the first scientist to devise a craniometrical system. He was a painter. He first studied the facial characteristics. He studied the paintings of the Eartern Magi, and found, that though painted black, they were not negroes. They were coloured as negroes but they had the features of Europeans. So, he began to attain "accuracy in the delineation of the facial characteristics of the different races and devised a craniometrical system."[1] His predecessors in the line followed the appearance of what is technically known as "Norma Verticulis," *i. e.*, the outline which they (the skulls) present when viewed from above. But he followed the measurement of "the facial angle." This angle was formed "by drawing a line from the aperture of the ear to the base of the nose (subnasal point) and another from the line of junction of the lips (or in case of the skull from the front of the incisor teeth) to the most prominent part of the forehead ... ... The two extremes of the facial angle in man are 70° to 100°—from the Negro to the Grecian antique; make it under 70° and you describe an Orang or an Ape; lessen it still more and you have the head of a dog."[2]

A few years ago, an officer interested in ethnographical work in the Northern Frontiers of our country wanted to ascertain, if a certain tribe there was of the Iranian stock, to which the Parsees belonged. For that purpose, he wrote to me to inquire about the Anthropometric measurements of the Parsees. I found that none were ever taken here. Thus, materials were wanted to make further inquiries in ethnographical matters.

Some knowledge of Cultural Anthropology necessary for work in Physical Anthropology.

For the purpose of a good deal of work in Physical Anthropology, though it forms a technical division of its own, a knowledge of one branch or another of Cultural Anthropology is necessary at times. For example, take Craniology which, as said above, forms a branch of Physical

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[1] Journal of the Anthropological Institute, New Series, Vol. XI. p. 19. Dr. Cunningham's Presidential Address. [2] *Ibid.*

Anthropology. In the matter of the study of racial distinctions which it helps, the knowledge of native customs and manners, the study of which belongs to Cultural Anthropology, is necessary. In this country, the Indian *dhâis* or midwives, occasionally shape the heads of newly-born infants, if they are thought to be of some abnormal growth. In this work of shaping, there may be cases of, what may be called, ignorant over-shaping. So, the scientific men who deal with the measurements of heads must pause twice before coming to any sudden conclusion from the examination of one or two heads. It is not so only in India. In other countries also, artificial means are resorted to, for giving particular shapes to the different parts of the body. Vesalius is said to have been the first to place "the study of the structure of man on the solid foundation of direct observation."[1] In noting certain racial distinctions, he remarked: "It appears that most nations have something peculiar in the shape of the head. The crania of the Genoese and, still more remarkable, those of the Greeks and the Turks are globular in form. This shape which they esteem elegant and well adapted to their practice of enveloping the head in the folds of their turbans, is often produced by the midwives at the solicitation of the mother."

A peculiar instance of customs varying the conditions of men's bodies is supplied by what Herodotus says of the skulls of those killed in the battle on the Pelusiac mouth of the Nile between the Egyptians under Psammenitus, the son of Amasis, and the Persians under Cambyses. Herodotus[2] says:

"On the field where this battle was fought I saw a very wonderful thing which the natives pointed out to me. The bones of the slain lie scattered upon the field in two lots, those of the Persians in one place by themselves, as the bodies lay at the first—those of the Egyptians in another place apart from them: if, then, you strike the Persian skulls, even with a

[1] Dr. Cunningham's Presidential Address. *Journal Anthropologica Institute* N. S. Vol. XI, p. 15.

[2] Herodotus, Bk. III, 12, Rawlinson's Herodotus, Vol. II, pp. 404-5.

pebble, they are so weak, that you break a hole in them; but the Egyptian skulls are so strong, that you may smite them with a stone and you will scarcely break them in. They gave me the following reason for this difference, which seemed to me likely enough:—The Egyptians (they said) from early childhood have the head shaved, and so by the action of the sun the skull becomes thick and hard. The same cause prevents baldness in Egypt, where you see fewer bald men than in any other land. Such, then, is the reason why the skulls of the Egyptians are so strong. The Persians, on the other hand, have feeble skulls, because they keep themselves shaded from the first, wearing turbans upon their heads. What I have here mentioned I saw with my own eyes, and I observed also the like at Papremis, in the case of the Persians, who were killed with Achæmenes, the son of Darius, by Inarus the Lybian."

This story shows that the custom of the ancient Persians to go always with covered heads, and that of the Egyptians with shaved heads, had an effect upon thier skulls. So, a scientist, not knowing this custom would, from a mere examination of the skulls, may be driven to a conclusion other than that warranted by the custom of the country.[1]

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[1] The above custom of the ancient Persians is followed, even now, by their modern descendants, the Parsees. One always sees a Parsee, with the exceptions of those who have now taken to European costume, even at home with his head duly covered. Later Parsee books speak of going bare-headed as a sin. About forty years ago, when a Parsee Professor at the Grant Medical College delivered his lectures bare-headed, there was an uproar against him in some Parsee papers.

A devout Parsee, while saying his prayer, would not only keep his head covered with a skull-cap, but would, in addition, like to put on his turban. If not a turban, he would at least like to put on a kerchief on his head as a substitute for a turban. If during the recital, his head-dress, accidentally drops, his prayer is vitiated and he has to perform the *kusti-padyāb* again and begin his unfinished prayer again. The head-cover has come to play such an important part, that for a priest who is officiating at the inner liturgical services of the religion, and who is therefore qualified with the *Barashnum* (a particular ceremony requiring a ten days' retreat with certain prayers) even the accidental

The Society's work in the branch of Cultural Anthropology.

As said above, it is in the branch of Cultural Anthropology that our Society has worked much, and has, as said by the *Academy* in one of its issues, "done well." For those who may be in the above-referred-to "nebulous state" of mind about our work, I beg to say, that though we aim at the scientific knowledge of man, both physical and cultural, past and present, our work is more in the line of comparatively the less technical branch, *viz.*, the cultural branch, which, as said by Mr. Rudler presents, "a popular, fascinating, and readily-approachable study."[1]

As said by Camper "next to the pleasure of discovering a truth, was the pleasure of spreading it abroad."[2] So, next to the pleasure of acquiring knowledge, we must have the pleasure of spreading that knowledge. We want therefore more members, if not as actual workers and contributors, at least as hearers of our papers and as readers of our journals. The knowledge acquired by them in the Society and spread by them outside it, will not be without its advantage.

Some subjects requiring further work and inquiry.

After a look into the past, one may have a look-out, or an outlook for some work in the future. I beg to submit a few subjects for such an outlook with a few remarks here and there, as to what is already done in the matter in the Anthropological world.

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fall of his turban from his head disqualifies him from further priestly work, until he goes through the *Barashnum* again. Cf. A similar custom among the Flamines of Jupiter. "Sulpicius when the tuft of his head fell off accidentally was deposed from his sacred office." (Article on Hats and Caps in Good Words of June 1893. p. 389).

With the question of a covered head, goes the question of the growth of hair. A Parsee priest is expected not to be bald and hairless. He must keep a beard. He must not shave. If he has to remove the hair occasionally, he may cut them with a scissor but not shave, which practice amounts to this that he must always have some growth of hair on his head. An initiate for the Priesthood (Nâvar) must have over his head the growth of at least one month's hair before he offers himself for initiation.

When a dead body is covered with a shroud, the head is the first part of the body that is covered.

[1] Journal of the Anthropological Institute, New series, Vol. I, p. 315.

[2] *Ibid* Vol. XI, p. 17.

The following are some of such subjects :—

1. Further collection of Anthropological materials.
2. Mythology.
3. The Âryan question.
4. The setting of Customs and Beliefs in their proper position and light.
5. The question of what is a Nation.
6. Colour and Culture.
7. The Non-transmissibility of acquired character.
8. The knowledge of Physical Anthropology and Cultural Anthropology mutually helping each other.
9. Question of the Handicrafts, Habitation, Food, etc. of Man.

1 Importance of an early collection of materials.

The most important branch of Cultural Anthropology, that appeals most to us here, is what is known as "Social Anthropology." In India, there is a wide field for us for a collection of materials for this branch. As said above, some regard Anthropology "as an incoherent assemblage of odds and ends of knowledge, not yet sufficiently systematised to rank as a distinct science." Well, that view was partially true at one time, and is, even now, true to a certain extent. As a matter of course, that must be so. Some must collect materials from which others may systematise. From the very nature of the present state of the science, the collectors of materials must form a large number and the systematisers a small number. A careful collection of materials, made after a good deal of inquiry, examination, and even cross-examination, is not an easy task and is not without its adequate value. Well-sifted materials supply good basis to the systematiser for his theories.

A good deal of the work of our Society has been in the direction of the collection of Anthropological materials or data, but our Journals show many an attempt to systematise and to theorize. In a vast country like India, which is being very rapidly

revolutionized in the matter of its customs, manners and beliefs by the spread of the Railway and the telegraph, and of motor-cars and motor-cycles in its distant corners, the necessity of soon collecting the materials, before they are destroyed by the above and other agencies, is great and urgent. Even if our Society has done nothing else, and even if it does nothing else for some time, still its work of collection will be considered to be "good work." Mr. Rudler in his Presidential address of 1899 before the Anthropological Society of England said, "The pressing necessity of instituting careful anthropological researches among uncultured peoples is every day becoming more evident. By contact with the missionary, the merchant, and the miner, these peoples are rapidly losing their primitive condition, and our opportunities of observation are consequently becoming more and more contracted. While rejoicing at the progress of civilization, the anthropologist feels that the dark places of the earth are precisely those places most likely to throw light upon many problems of the prehistoric past."[1] What Mr. Rudler says of the uncultured tribes of Africa and America is also true of the uncultured tribes and even of some of the semi-cultured and fully-cultured tribes and communities of India. Even a cultured community is not free from some kinds of superstitions. These must be collected and examined. It is their customs which require greater attention. The study of their origin and evolution helps to shed a good deal of light upon many a problem of the past.

In a country like India, a country of several creeds and castes, a country ruled by an alien race, the study and knowledge of the customs of the people are to a certain extent essential for the rulers. Some of their customs, however crude they may appear to the eye of a Westerner, have, for generations, worked for good government, parental discipline, fraternal feelings, sanitary ordinances, etc. We will not, and cannot, keep away the civilizing influences of the Missionary, the Merchant

[1] Journal of the Anthropological Institute, New series, Vol. I, p. 321.

and the Miner from our country, but before they destroy we must collect, group and register a good deal of what they destroy. Otherwise, we will be losing a good deal of the materials for Cultural Anthropology of the kind which Sir James Frazer has grouped and systematized and of which a good deal still remains to be grouped and systematized. Far be it from me to say anything against the Missionaries who have done a good deal for the good of India, but it may be said for the guidance of some of them who are over-zealous and over-anxious, that they may do nothing in the line of destruction before they replace it by construction. A hasty and careless removal of good old beliefs with a view to replace them by unsuitable brand new movements or ideas gives a shock to the foundation of faith and brings the followers between the two stools to the ground.

Prof. Frazer, the great Collector-general of Anthropological materials.

The subject of the collection of materials reminds us of that well-known Anthropologist, who may very properly be called the great Collector-general of Anthropological materials. One of the events in the Anthropological world of the last year was the Knighthood conferred upon Prof. Frazer, the renowned author of the monumental work of the Golden Bough. Among the number of congratulations received by that learned Anthropologist, there was one sent by our Society as resolved at its meeting of 24th June 1914. Our Society has also enrolled him as an Honorary Member and subscribed its small mite to the Memorial Fund started in his honour. The work of Sir James Frazer is such as should appeal to us, as most of our work should appeal to him. His lifelong work is in the line of Cultural Anthropology, the branch in which we are principally working.

The question of Superstitions, suggested by Sir James Frazer's Works.

Anthropological theories vary. Some theories are overthrown and others replace them. Anthropologists differ in their conclusions. So, some may differ from Sir James Frazer's conclusions. But his chief merit lies in his giving to posterity a rich collection and grouping of materials—the result

of a life-long patient work. What the Athenæum has said of a line of thoughts suggested by his "Psyche's task, a Discourse concerning the influence of superstitions on the growth of Institutions" suggests to us one of the lines in which our Society may work still more and more, *viz.*, the Collection of Indian superstitions. It said that the point of his book was: "Absurd as the superstitions of the savage may be when considered in themselves, they have in many ways wrought useful service for mankind. Utterly fantastic as they are from the stand point of theory, they have often proved in practice to be highly beneficial."[1] For example, "the doctrine of the divine right of kings has made for good government in the past."[2] Some social institutions of several tribes are based on superstitions, which so far have their advantages.

The civilization and advancement of mankind has rested upon—

(*a*) Respect for Government.

(*b*) Respect for Private property.

(*c*) Respect for Marriage.

(*d*) Respect for Human life.

(*a*) As pointed out by Prof. Frazer, in some of the uncivilized tribes of Africa the respect of the people for all these is based on their superstitious beliefs. For example, the Malanasian tribe believes that their chiefs possess some power derived from the supernatural power of some spirits or ghosts. It is this superstitious belief that leads them to respect the authority of the Government of their chiefs. The belief of some English men in the last century that scrofula, which was called the "king's disease," could be cured by the touch of the king, is a remnant of a similar belief. It is believed that Johnson was cured by this remedy. The belief of the Scots during the last century that the arrival of the Chief of the Macleods in Dunuegal

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[1] The Athenæum of 17th January 1914, No. 4499, p. 84.

[2] *Ibid.*

was accompanied by a "plentiful catch of the herring" was also a remnant of a similar belief."

(*b*) In the case of respect for private property, the superstitious belief of the uncultured tribes associated a kind of curse with property. One who misappropriated another's property was sure to meet with the dire results of the curse. That belief led him to look with respect towards others' properties. The Achæmenian king Darius, in one of his inscriptions, implores a curse upon those who meddled with his property—his inscriptions—and destroyed them. The curse included that of being childless which was one of the worst curses among the ancient Iranians, the next being that of being horseless.[1] The superstitious fear of such curses may be taken to have served in those times the purpose of a modern Monument Act. None dared to meddle with his inscriptions, as long as he understood the curse.

(*c*) It was not an Act of Legislature which considered adultery as a crime, that made some of the rude uncultured tribes respect the bond of marriage, but it was the belief of a religious sin that made them respect it.

(*d*) It was the belief in the ghost of the murdered man revenging the murder, that made some uncultured tribesmen respect the life of others and not the fear of a punishment according to any Penal Code.

The collection and the systematization of superstitions present a good field of work. While travelling in Europe in 1888, I was struck with the similarity of some of our Indian superstitions with those of Europe and I have embodied my notes in a Paper before our Society.[2]

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[1] Cf. Yaçna XI, 1-2.

[2] *Vide* my Paper on "A Few Superstitions common to Europe and India," *Journal of the Anthropological Society of Bombay*, Vol. II, No. 3, pp. 161-71. *Vide* my Anthropological Papers, pp. 23-33.

Anthropology and the Indian Classics.

While speaking of Anthropological materials existing in India, I am reminded of Prof. W. Ridgeway's first Presidential address[1] from the chair of the Anthropological Institute wherein he took as his theme, the subject of "The Relation of Anthropology to Classical Studies." Scholars in the West have attended in various ways to the subject from the point of view of the Western classics. For example, we have excellent recent books like "Anthropology and the Classics" edited by Mr. R. R. Marett, containing six papers by different scholars, and "The Anthropology of the Greeks" by Mr. E. E. Sykes. Again "The Anthropological History of Europe" by Dr. John Beddoe, which begins with the Âryan question and the question of the variation of type is an interesting book, though not mainly connected with the ancient classics. We have now a Classical Association in our city and I hope its members would occasionally give us Papers on Anthropological materials gathered by them in their study of the classics. What I beg to suggest is, that some Indian scholars can well handle the subject from the point of view of Eastern classics. Anthropology of the Vedas, Anthropology of the Purans, and such other Papers or Essays will be a valuable addition to our Anthropological literature. A Parsee can well take up subjects like the Anthropology of the Avesta, the Anthropology of the Ancient Iranians and the Anthropology of Firdousi. Rev. Dr. Casartelli has a section on Iranian Anthropogeny[2] in his book of the Religious Philosophy of the Sassanian times; but the whole subject can be well amplified and worked out for an exhaustive paper.

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[1] Journal of the Anthropological Institute, New Series, Vol. XII pp. 10 *et seq.*

[2] *La Philosophie religieuse du Mazdéisme sous les Sassanides*, Chap. V, Sec. 1. For its translation *vide*, "The Philosophy of the Mazdayasnian Religion under the Sassanids" by Firoz Jamaspji Dastur Jamasp Asa (1889), p. 129

2. The study of Mythology The Anthropological Mythologists and the Philological Mythologists.

All countries and nations have their mythology. Our country is replete with it and our Society may have this subject as a good field for further work and inquiry. Prof. MaxMuller said that "what we call mythology, even in its religious aspect, so far from being irrational, was originally the most rational view of the world, was in fact the only possible philosophy, though clothed as yet in very helpless language."[1] In their religious aspect, myths, as religious symbols, have appealed for good to millions of people for hundreds of ages.

Mr. Dill says on this subject: "Plato sought an image of the Infinite God in the Sun (*Republic* Bk. VI, p. 508; cf. Hellenica, p. 176). Common worshippers adore it under the names of Jupiter, Apollo, Isis or Mithra. The Great Reality can by any human soul be only dimly conceived, and expressed only in a rude fragmentary way. We see the Divine One in the religious myths as 'through a glass darkly.' Yet, if we purge mythology of the gross fancies of rude ages, the myths may be used as a consecrated language of devotion. They are only faint shadows of the Infinite One, from which we are separated by an inpassable gulf; yet they represent the collective thought and feeling of the past about God. They are only symbols; but a religious symbol is doubly sacred when it has ministered to the devotion of many generations"[2]

As to the source of mythology, there are two classes of mythologists, the Anthropological Mythologists and the Philological Mythologists. MaxMuller, who was a Philological Mythologist said, that language is that source; but his opponents, the Anthropologists, say, that mythology represents the survival of an old stage of thought and it is not caused by language.

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[1] "Contributions to the Science of Mythology," (1897) Chap. II, Vol. I, p. 137.

[2] "Roman Society in the last century of the Western Empire" by Samuel Dill (1898) p. 8.

They believe that human nature is the source of myth. According to their view, they study myths "in *situ*" *i.e.* in its original situation but the Philological Mythologists study them *hortus siccus*, *i.e.*, as a collection of dried plants. The Anthropologists claim to study them "in the unrestrained utterances of the people." Both agree, that myths are a product of thought almost extinct in civilised races. MaxMuller said that language caused that kind of thought, but the other side said that language merely gave it one means of expressing it. Our country, which is full of myths, presents for our members a vast field of inquiry into this matter of myths. The cultural branch of Anthropology, wherein we work most, will help the cause of Anthropological Mythologists.

3. The great Aryan question.

The question of the work and influence of Philology reminds us, people of the Âryâvrat, of the great Âṛyan question, because, at first, it was merely a philological question. As said by Dr. Beddoe, out of several important Anthropological questions, often discussed at present, two are principal ones, *viz*:—1. The Âryan question and 2 The question of "the degree of permanence of types, of the stability or permanence of form and colour, of the influence upon physical character of media, of surroundings and external agencies."[1]

Of these two principal questions, the first, the Âryan question concerns us most. It was philology that gave birth to it. The discovery of Sanskrit and Avesta—thanks to the efforts in these directions of Sir William Jones and Auquetil Du Perron in our country—and the inquiry of the relation existing between the two and of their relation to the principal languages of Europe, led to this Âryan question. The question, as succinctly presented by Dr. Beddoe, may be thus summed up in its different stages.

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[1] "The Anthropological History of Europe" by Dr. J. Beddoe, p. 10.

1. At first, "there was no difficulty in believing that all people who spoke Âryan (or Indo-Germanic) languages were of one blood."[1]

2. The subsequent knowledge of the Vedas of the Hindus and of the Avesta of the Parsees brought upon the field the Hindi Âryas and the Persian Irânians. The Vedas introduced the Hindi Âryas from the North-West, and the Vendidad [2] the Iranians from a cold country where there were two months of summer and ten of winter.

3. So, the old Airyana-vaêja, the old Âryavrat was located in the regions of the Pamirs, the Roof of the World.[3] The modern Galchas living in the Oxus and Zarafshan valleys, in towns like Shignan and Wakhan, who are all short-headed, and their Badakhshani neighbours and others were taken as representing our Âryan ancestors. They "were the rear-guard of the old Persian migration", while the Kâfirs, Shiahposhis, Chitralis, Dards, etc., were the rear-guards of the Aryo-Hindu migration. The first offshot from the ancestors of the Gilchas was towards Europe. The next one was that of the high-class Hindu. Then the Persians, Kurds &c. The name of the late Prof. MaxMuller is associated to a great extent with this orthodox theory.

4. Then came in, what is called, "the modern heresy," which said, that the cradle of the Âryans must be looked at in Europe and not in Asia. Dr. Robert Gordon Latham first opposed the theory of the Asiatic cradle, on the ground, "that there were far more Âryan-speaking men in Europe than in Asia"[4] and so instead of deriving the greater from the less, one must derive the less from the great. So Europe, the home of the greater, must be the cradle of the Aryans.

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[1] *Ibid.*

[2] *Vendidad*, Chapt. I, 3-4.

[3] For an account of the Pamirs, I would refer my Gujarati readers to my Gujarati "Dnyân Prasârak Essays," Part I, pp. 150-165.

[4] The Anthropological History of Europe by Dr. John Beddoe, p. 10.

5. Of the European theory or the view that Europe was the cradle of the Aryans, there are several varieties. Some like Cannon Isaac Taylor look for the cradle in Central or Alpine Europe. Some like Prof. Rendell look to Scandinavia. Some German Anthropologists like Poesche point to Lithunia as the cradle, on the ground that the Lithuanic language has a greater affinity with the Sanskrit.

In our country, many are still of the old orthodox view of MaxMuller, pointing to Central Asia somewhere near the Pamirs, as the cradle. Mr. Tilak has lately treated the question in another interesting way pointing to the polar regions as the cradle.

Philology and the two great divisions of the Aryan race,—the Hindus and the Iranians.

The great Aryan race, the locality of the cradle of which is a great question, gradually divided itself into several branches or offshoots and dispersed. One of the principal, if not the principal, cause of dispersion was the search for food. This is, what is called by Huttington,[1] the Bread and Butter theory of movement. Among the different divisions or dispersions, the principal was that of the ancestors of the Hindus and of those of the Iranians. One of the causes of their separation was a schism caused by a difference in the views of some points of religion. Philology has been called to the help of this question of schism.

At one time, the pre-Zoroastrian times, when the ancestors of the Hindus and the Parsees lived together in one place as one race, they had a number of words, mostly religious names, that were common. For example, one of such words, very often referred to, was Daêva the word for God, which is still used by the Hindus. Another word was Ahura, another name of God.

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1 "*The Pulse of Asia*" by Ellsworth Hullington (1907). For the details of Hullington's Theory, I would refer my Gujarati readers to my lecture, published in my " Lectures and sermons on Zoroastrian Subjects Part IV. (જરથોસ્તી ધર્મ સંબંધી ભાષણો અને વાએઝો. ભાગ ચોથો) pp. 195-207.

When they separated for religious differences, the words were, as it were boycotted by one or the other party. The Iranians took it, that the other branch began to use the word Daêva originally applied to one God, for Divine powers or agencies which ought to be otherwise distinguished. So, taking that the use of the word was abused, they condemned it, and the word Daêva came to be used among them for powers other than those of the one God whom they called Ahura or Ahura Mazda. The ancient Hindus, on the other hand, similary condemned the word Ahura, which was at first commonly used in a good sense. Thus the use of the words Daêva and Ahura and of a few other words leads to show the existence of the *schism*, and of the separation of these two great branches of the ancient Âryans.

What happens, or what seems or threatens to happen, now seems to me to present a parallel, though not on all fours, and to illustrate what happened in olden times. It is the use of the words Culture and Kultur after the commencement of the present war. The English word Culture is an equivalent for the German word Kultur. Upto the middle of the year 1914, both were used in a good sense. But since then, the German word Kultur has begun to be condemned by the English on the ground, that under the name of Kultur, the Germans did a number of things, which are opposed to good real Culture. To call a person a "man of Kultur" is somewhat resented now, though that person would like to be called a "man of culture." Through want of communication with the Germans, at present, we are not in a position to say what they now think of the English word *culture*. It would not be surprising if they retaliate. I would not be surprized if some future English lexicographer would include the word 'Kultur' in his work, and that in rather a depraved sense, while he would continue to use the word Culture in a good sense. If that state of view continues it is possible that the word Culture may be condemned by the Germans and used by German lexicographers in a bad sense.

4. Setting Customs and Beliefs in their proper position and light.

One may say that the study of some branch or branches of Cultura Anthropology looks like old women's stories and beliefs. At times, some simple folks are misled into the belief that some of the authors of papers on particular customs and beliefs, believe in those customs and beliefs. For example, I remember that when I read a paper before our Society on "Charms or amulets for some Diseases of the Eye"[1], a Parsee wrote to me asking for the amulet to cure an eye-disease in his family. But the fact is, that an inquiry into the origin of customs and beliefs sets them in their proper position and light. For example, take the case of the old Indian belief in the Râkshasas (રાક્ષસ) or giants of enormous size. The study of Anthropology with the help of anthropometry has blown up the belief in human giants. Now-a-days it is taken as proved, that, at no time, there ever existed men of a size exceeding 8 feet and 3 inches. That size also was that of an inordinate growth resulting from a morbid process. So, some old beliefs of the existence of a race attaining a stature of the height of 20 feet have all been blown up.

Giants.

Again take the case of the belief in the stories about new kinds of men. In our country, we, now and then, hear wild stories of strange men of new types. They are at times looked at with reverential fear, and those who exhibit them make money from that kind of fear. Even scientific men had at one time a belief in such a class of persons. The story[2] of the boy known as "Wild Peter" is known in this connection. He was found in 1724, as naked brown boy in a village near Hanover. "He could not speak and he showed savage and brutish habits and only a feeble degree of intelligence." His discovery was be-

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[1] *Journal of the Anthropological Society of Bombay*, Vol. III, No. 6, pp. 338-45.

[2] Journal of the Anthropological Institute, New series, Vol. XI, (1908) pp. 24-25.

lieved to be "more important than that of Uranus or the discovery of 30,000 new stars." He was taken to be the specimen of the "Original man of nature." It was an Anthropologist, Blumenbach (1752-1840) who took the trouble of tracing the history of this wild boy and of showing "how absolutely futile all these philosophic theories and vapourings had been". He was merely a dumb boy driven away from his father's house by a step-mother and it were the surroundings of a wild wandering life that had given him all the appearance of which some made much.

5. Nations and Races. Indian nation.

Now it is not only the customs, beliefs and myths of the *masses* of the people that anthropology sets right and shows them in their proper light, but also, what may be termed the political myths of the higher *classes*. For example take the question of Races and Nations.

The Anthropological Society of England was preceded by an Ethnologist Society which was founded in 1843. But in the process of time, Ethnology was taken as a branch of the larger science of Anthropology. Some of those early scientific men, who may be taken now as anthropologist, were ethnologists. Blumenbach was such a one. His classification divided men under 5 varieties, *viz.*, the Caucasian, the Mongolian, the Ethiopian, the American and the Malay. The Caucasian, he took to be the highest type, the Mongolian and the Ethiopian being at the bottom, and the American and the Malay intermediate. This classifiation has varied now and then.

The Ethnographical Survey of India inaugurated by one of our past Presidents, Sir Herbert Risley, has shewn us the existence of many races and tribes. The work of the survey was helped on our side by the number of monographs prepared under the editorship of another of our past Presidents, Mr. Enthoven. The Journals of our Society contain several monographs on several tribes. I have contributed my quota in that work by 5 or 6 monographs prepared in the line of ethno-

graphical questions prepared by Sir Herbert Risley.[1] The investigations in the subject of Races have shewn that Race is different from Nation. Europe is not divided into races but in nations. It is not the principle of race that goes to the building up of a nation. As pointed out by a learned writer, a nation may be made up of many races. It is the spirit that makes a people a nation and contributes to its patriotism. A nation may come out of " intermingled blood and race. We speak of the English nation but it is not the Anglo-Saxon race that has formed the English nation. It is erroneous to speak of the Italians as a Latin race. The French form a nation but that nation is of people who are Iberian and Celtic and even have a mixture of the Teutonic and Scandinavian races. The once celebrated Spanish nation was made up of people of several races. The Greeks, the Carthaginians, the Teutons and even the Moors together with the Celtic Iberians built up the Spanish nation. Germany, though spoken as Teutonic is not a nation of the Teutons alone. It contains people of the Gaulish race in the South and the Slavonic in the East. The Austro-Hungarians form at present a nation but they have among them Slavs, Magyars and others also.

We remember, that at one time, when criticising the attempts of the educated classes of this country to rise in the matter of their higher political aspirations, the critics said that India, as it is divided into a number of people of different races and creeds, could never be a nation. We see from the above view of races and nations, that that view cannot hold good. The modern view of the Anthropologists or the Ethnologists supports the view of the educated classes of the country, that, in spite of its numerous races, India can be a nation. We have now seen, from the very commencement of the present war,

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[1] *Journal of the Anthropological Society of Bombay*, Vol. III, No. 8, pp. 471-83. Vol. V, No. 8, pp. 458-465. Vol. VII, No. 1, pp. 68-82" Vol. VII, No. 8, pp. 521-25. *Vide* my "Anthropological Papers" Vol I. pp. 66-80, 158-66, 208-24, 263-67. Vol. II, (In the press) p. 1 *et seq.*

how India, in spite of its numerous creeds and races, has risen as a nation to stand by the side of its British rulers. The late M. Renan very properly said: "A nation is a living soul, a spiritual principle, the result of the will of peoples united by a common consent in the interests of the community." India, has, at this time risen as a "living soul." One may, perhaps, safely say that old India was never a nation, but he cannot as safely say that modern India, the hearts of whose people throb like a "living soul," is not a nation. If he says so, he does a great injustice, not to the people only, not to the ruled only, but to the Government also, to the rulers also, as if the paramount power of the British, uniting the people under one rule and inspiring them with some common aspirations, was, after its Pax Brittannica of number of years, not able to raise the mixed races of the people to the rank of an united nation.

The question of one Indian nation and the want of History in Indian Literature.

Mr. Macdonell attributes the want of history in Indian[1] Literature to two causes. Firstly, India never made any history. "The ancient Indians never went through a struggle for life, like the Greeks in the Persian and the Romans in the Punic wars, such as would have welded their tribes into a nation and developed political greatness. Secondly, the Brahmans, whose task it would naturally have been to record great deeds, had already embraced the doctrine that all action and existence are a positive evil, and could therefore have felt but little inclination to chronical historical events". Mr. M'crindle gives well-nigh the same as the second reason given by Mr. Macdonell, when he says: "Absorbed in devout meditation in the Divine Nature, etc., they regarded with indifference the concerns of the transitory world which they accounted as *mâyā* (unreal)."

As to the validity of the first cause it may now safely be said that, though, even now, there is no "struggle for life" in

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[1] A History of Sanskrit Literature by Arthur A. Macdonell (1900) p. 11.

the warlike or military sense, there is a kind of struggle for life to rise higher in all kinds of aspiration for greatness. As the result of a comparatively long period of peace and advancement under the rule of the British, one "living soul" inspires them to advance and rise higher, not only in political matters but in all walks of life or spheres of activity. This is what makes the modern Indians a nation in spite of there being numerous tribe and castes.

We see, from what is said above, that a common "struggle for life" leads to a certain extent, to the formation of a nation and its history. We are now in the midst of a great war unprecedented in the known history of the world, wherein more than one belligerent power has said that it is a "struggle of life" for it. From this point of view, what Ruskin says on the subject of the influence of war on progress of art among nations is interesting. He says: "All the great and noble arts of peace are founded on war; no great art was ever yet born on earth but amongst a nation of soldiers."

6. Colour and Culture.

In connection with this question of the possibility of one nation being formed from a number of races, I would draw the attention of our members to the Report of the Congress of Races [1] and to its article on "International Problems" The writer therein tries to show that the coloured or black races are not necessarily savage and the white races superior. Just as cultivation "modified the intensity of colour in plants and animals" so cultivation modified the intensity of colour in man. But there are various views on the subject, and nothing has been settled upto now about "the skin-colour of the early stem-form of man."

Buffon, known as the French Pliny (Born 1707), Camper (1722-1789), Blumenbach (1752-1840) and Prichard (1786-1848)

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[1] I would draw the attention of our members, who like to know of a pretty full Bibliography of Anthropology, to this book p. 403.

taught that the different races of men formed one species and that they came to be distributed over the whole world by dispersion. There was "transmission of occasional variations" which "accounted for the diversity, which characterises the different races."......Buffon and Blumenbach held that the original skin-colour was white and that "the different shades seen in the different races were later acquisitions. Prichard was of opinion that the original pair from whom all mankind has sprung were black......Civilization had operated upon mankind so as to reduce the pigment in the skin and produce the white varieties."[1]

Civilization, whether it modifies the intensity of colour or not, is not the monopoly of the white race. The East was at one time the cradle of Civilization. It taught it to the West which became its centre. Thus the East was the teacher and the West the pupil. But the scales have now turned, and, the West, which was, at one time, the pupil has now assumed the roll of being the teacher of its wilhelm teacher. As a learned Chinese author has put it: "The law of nature is spiral, and inasmuch as Eastern civilization taught the people of the West, so Western civilzation, which is based upon principles native to the East, will return to its original source."[2] Let us hope with the writer, that "the former master" (the East) going back to the school of its former "clever pupil" (the West), may equal, if not again surpas, his clever pupil.

The knowledge of Physical Geography required in the consideration of some broad question of races.

In the consideration of some broad questions of races, a knowledge of the Physical Geography—both ancient and modern—of the world is necessary. It is such a knowledge, for example, that helps ethnologists to determine the characteristics of the people of India and Australia. Mr. Thorston in his "Castes and Tribes of Southern

[1] The Journal of the Anthroplogical Institute, New series, Vol. I, p. 28.

[2] "America and the Americans from a Chinese point of view" by Dr. Wu Tingfang (1914) p. 166.

India" (Vol. I) says that the present aborigines of Australia and the Dravidians of India, who were the former aborigines of the country, are of the same type. The reason assigned is, that, at one time, both the continents were united. The very name Australasia shows this. The common type is also the same.

With the question of the race, comes the question of the transmissibility of acquired habits, as to how far they lead to modify the race. It is as said above, one of the two principal anthropological questions of the day.

7. The non-transmissibility of acquired characters.

Prichard and Lawrence were the first two English scientists who first clearly said, that "all acquired conditions of the body, whether produced by art or accident, end with the life of the individual in whom they are produced."[1] "The offspring is not in the slightest degree modified by them (external causes) but is born with the original properties and constitution of the parents and a susceptibility only to the same changes when exposed to the same causes,.........Climate, locality, food, and mode of life exercise a most potent influence in altering and determining the physical characters of man;.........but these effects are confined to the individual; they are not transmitted to the offspring and have, therefore, absolutely no influence in modifying the race...The environment or external influences are outside the range of the conditions which produce racial changes.........Racial differences can be explained only by two principles, *viz.*, the occasional production of an offspring with different characters from those of the parents, as a native or congenital variety; and the propagation of such varieties by generation."[2] I am not able to speak at first hand on this great question of anthropologists, but I may here merely draw attention to the fact, that the ancient Parsee books speak of

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[1] Journal of the Anthropological Institute of Great Britain and Ireland, New series, Vol. XI, p. 33.

[2] *Ibid.*

two kinds of knowledge (1) *Âsnideh kherad* *i.e.*, innate wisdom or knowledge acquired or inherited from birth and (2) *gaôshô srutô kherad*,[1] *i..e*, acquired wisdom or knowledge, acquired through learning and observation and influenced by surroundings. Of these two, the first, *viz.*, the innate, or heredited is held to be that of higher importance. But this is a great question still requiring a clear solution. As said by Prof. Ridgeway, " the grand riddle of the true relation between heredity and environment has yet to find an Œdipus to solve it." [2]

8. Help to questions of Physical anthropology from the study of cultural anthropology.

Though anthropology is divided into two main divisions, the Physical and the Cultural, and though the study of the former is more technical, still, the study of one helps the other. Even to the strictly scientific physical Anthropologist, a knowledge of the customs, manners and beliefs of the people is necessary. This knowledge not only helps him to be careful in the case of some diversities or differences from his general conclusions, but also helps him in his scientific conclusions by the occasional support he receives from traditional beliefs. For example take the question of the belief about the Origin of Man : Whence came Man? Did he grow or was he made ? When put in another way, this question is : What is the Origin of Man and the Origin of the World ?

Parsee Orthodox view on the creation of Man, as given by the Bundehesh.

Most of the old existing religions of the world take Man to be the last in the list of God's creations. For example, the Parsee religion gives the list in the following order : The sky (air), water, earth, plant, animal, and man. Later Parsee books connect the creation of these six, with the six Gâhambârs or periods of creation.[3] Now, though man is spoken of as created

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[1] *Lit.* Wisdom heard through ears; but the word 'ears' may be taken in a very broad sense, in the sense of hearing, observing, feeling, thinking, etc.

[2] Journal of the Anthropological Institute of Great Britain, New series, Vol. XIII. p. 16.

[3] The Âfrin of Gâhambâr.

and God is spoken of as Creator (Dâtare), the Pahlavi Bundehesh speaks of the origin of man as proceeding at the hand of God from a lower form of life—from vegetation. So, though man may be considered as a result of the creative work of Ahura Mazda, he is not a creation in the sense of "something out of nothing."

We read the following in the Bundehesh on this subject: "On the subject of the Nature of Man, it is said in religion, that Gayomard [1] gave forth his seed at the time of death. That seed was purified by the work (lit. motion) of the light of the sun. Neryosang guarded its two parts. One part was accepted by Spendârmad (the Yazata presiding over earth). In the form of Rivâs (a kind of tree), which grows like a column during 15 years with 15 leaves, there grew up Mashi and Mashyâni [2] from earth, after 40 years, in such a way that their hands were backward on their shoulders; they were united with each other and were of the same height and of similar appearance. The waists of both were united and they were of a similar stature in such a way that it was difficult to recognize which was male and which was female ... ... The soul (or life) was first created and then the body ... . Both came into the form of man from the form of a tree.[3]"

Without entering into the details of the old Iranian tradition, what we find from the general purport of the passage is this: Gayomard or the primitive man grew at the hand of the Creator from a lower form of creation, *viz.*, a particular kind of tree or vegetation. Then, from Gayomard or the primitive being or form of existence, there arose a number of animals or living beings of various types, even tailed beings and hairy beings.[4]

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[1] The first primitive being, before the sexes were developed.

[2] The Iranian Adam and Eve.

[3] Bundehesh, Chap. XV, 1-5. *Vide* my Bundehesh, pp. 59-61. S. B. E Vol. V. pp. 53-54.

[4] Bundehesh, Chap. XV. 31. *Vide* my Bundehesh, p. 67.

Looking to the broad features of the tradition, what we learn is, that Evolution is involved in Creation and Creation involved in Evolution. The Zoroastrian theory of the Fravashis or Farohars, which are, to a certain extent, comparable to the Ideas of Plato and to the proto-types of the Bible, does not shut out the idea of evolution. The very fact, that all the living objects, whether men, animal, or vegetation, have their Fravashis or Farohars, existing at one time, even before their creation or appearance as such in this world, permits this idea of gradual development or evolution. Thus, as Dr. Munro very properly says, "even the acceptance of the so-called orthodox view, *viz.*, that a male and a female were originally specially created, from whom all the present varieties of man-kind have descended, would by no means get rid of the evolution theory." [1]

Intermixture of Races.

For another example of the influence of questions of cultural anthropology upon those of physical anthropology, take the case of the large question of races which is studied by Ethnography and Ethnology. Different groups of races have their broad distinguishing characteristics, both physical and mental. But a knowledge of the history—both traditional or unwritten and written—of the group or its divisions is necessary to come to proper conclusions. For example, take the great Hindu community. It is generally a non-proselitysing community at present. Some of the orthodox part of the community even object to re-admission of converted Hindus who want to return to the fold of their fathers. Though that is the fact at present, it is shown by some scholars, from historical materials, that the Hindu community at one time, and that not very remote, had a large admixture of aliens, not only Indians but Greeks and even some Iranians. The late Sir James Campbell advanced that view, and Mr. R. Bhandarkar has supported him by

[1] Dr. R. Munro's article on Anthropology in the Encyclopædia of Religion and Ethics, Vol. I, col. 2, p. 561.

his several learned articles, which have gained him the Campbell gold medal in 1911.

Among the Hindus, the Brahmins are generally believed to have preserved the pure old blood of their fore-fathers and they are very particular about caste distinctions. But, in some of the old ceremonies, the ancient Rajas requisitioned lacs of Brahmins. When that number was not procurable, non-Brahmins were made Brahmins for the time being. In times of emergency, class-distinctions are forgotten even now.

9. Questions of Man's Handicrafts, Food, Dress, Habitation, &c.

The question of the differentiation of the different races of Man follows that of the question of differentiating Man from animals. It is the handicrafts of Man, his habits of food, dress, habitation, &c., that differentiate him from other animals. So these different questions are important questions of cultural Anthropology.

Dr. Munro says on this subject. "Man may be differentiated from all other animals by the fact that he is a skilled mechanic and manufactures a great variety of objects which he largely utilizes instead of the organs of offence and defence with which nature originally endowed him. In lieu of the specially developed teeth, claws, horns, hoofs, etc., used more or less for these purposes by other animals, man has provided himself with a multiplicity of knives, axes, swords, spears, arrows, guns, etc., through the instrumentality of which his self-preservation is more efficiently maintained."[1] What Dr. Munro says about a particular kind of tools of Man—the offensive and defensive tools—can be amplified, enlarged and applied to all his handicraft products, in various directions and in the various spheres of his life as a man.

This leads us to speak of his (*a*) food, (*b*) dress, (*c*) and habitation, and of (*d*) his relations with fellowmen, among which relations even war has an important bearing. For all these, India presents to us a vast field for further inquiry.

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[1] *Ibid.* Vol. I, p. 566.

Food.

Man, at first, lived upon wild fruit and herbs. They were eaten uncooked. The use of fire for culinary purposes was unknown. In the old history of ancient Irân, King Hoshang, the founder of the Peshdadian dynasty, is said to be, according to Firdousi, the discoverer of Fire. While roving about, he once saw a serpent, and lifting a stone threw it against it to kill it. The stone struck against another stone and kindled fire by friction, and ignited things round about. He picked up the fire and shrined it as the symbol of the Divinity. Fire-worship is said to have begun in Iran with this discovery. Fire subsequently began to be used for culinary purposes.

The use of animal food came in later. It was in the time of Zohâk. Âhriman or Satan wanted to mislead this young prince, the son of a pious father, Mardâs by name, and to get him to commit the sin of parricide. So, he (Satan) assumed the shape or disguise of a cook, and entered into his service as such. He introduced into his cuisine the use of eggs, a delicious dish from which pleased the young prince. This was the first use of animal food in the world which hitherto lived upon fruits and herbs. The relish of this food of eggs and such animal food made the cook (Satan) a favourite with the prince, who, under his influence, committed parricide. Zohâk dug a deep pit in the usual path of his pious father, who, while going to say his early morning prayers in a quiet corner of his garden, fell into it and died. Thus, it is, that animal food is believed to excite animal passions, and is abstained from, even now, by many a religious class and religious-minded person.

Now, the above Iranian tradition of Âhriman or Satan introducing the use of animal food among mankind can be looked into from the climatic point of view. According to the Vendidad and other Iranian books, temperate weather is the gift of God and the extreme rigour of wintry cold is the production of Ahriman.[1] According to the scientists, the

[1] Vendidad I, 3.

glacid period—the creation of Âhriman according to the Iranian tradition—when most of the northern hemisphere was covered with ice, led to the use of animal food. With the advent of the ice, man began to feel the pinch of the want of food in the form of wild fruits and herbs. So, they were obliged to have recourse to animal food. With the advent of the northern ice, land abounded with mammoths, reindeers, bisons, etc. These served as food. Not only was it, that the comparative scarcity of wild fruits and herbs that led to the use of animal food, but also the extreme rigour of the cold which necessitated the use of heat-giving animal food. What we now know to be the case in the Arctic regions according to modern explorers, was ordinarily the case in a great part of the world in the glacial period.

In the consideration of this subject of man's food in the Glacial period, we thus see that food has a good deal to do with climate. One may look at the Glacial period of the history of the world as the pre-historic times. But even in historic times, climate seems to have had an influence upon the history of nations. During this month, in the present war, the fighting nations of Europe have, as it were, ceased fighting actively. They are waiting for the advent of the spring and the passing off of winter. But, it was not so about 2,000 years ago when the ancestors of the modern Germans were fighting with their then enemies. Instead of waiting for the spring, they waited for winter to make their invasion. The hordes of Central Asia and even the northern hordes of the country now occupied chiefly by the Russians waited for the winter, so that the rivers and other large sheets of water, may be frozen and thus give an easier march to their large armies. Those days of great cold are gone. Even now, during the present war, we lately read that Russia was looking anxiously for the freezing of a river in its way, so that it can cross it easily with its army.

This little peep into the past history of the world shows as it were, the past history of the evolution of the use of food among mankind. Not only that, but it presents a view of what

may be called, the "heritage of food" among modern nations. With the change of a country, one cannot change at once his food, which comes to him, as it were, as inheritance. His inherited body or constitution cannot get rid of the inherited tendency easily. Thus, we see that ancient India, a hot country required less of animal food. The Iranian view presented by the story of Zohâk, and Âhriman, *viz.*, that animal food is hot and excites passions, while vegetable food is cold and subduing passions leads to a calm contemplative mind, is also the view of meditative India. India has asked its Brahmins, the literary meditative class, to abstain as much as possible from animal food, but it has, to a certain extent, permitted its Khshatriyas, its warrior class to use it. On the whole, however, the Hindus are a flesh-abstaining class. But the Mahomedans, who have originally come from the northern colder countries are a flesh-eating class.

In the matter of food, many a community is, at times, guided by some of the requisitions of their religious books. But at times, these injunctions are put aside under one excuse or another. For example, if not the founder, the early followers of Buddhism asked their disciples not to kill and thus to abstain from animal food. They lived in India and preached in India. But during one of my several visits to the Gunpas or monasteries of the Tibetan Lamas at Darjeeling in May-June 1913, I was surprised to find, in one monastery, a modern meet-safe, with a large piece of beef. On asking for an explanation for the breach of Buddhistic teaching, I was told. "Buddha said 'Do not kill;' so we do not kill, but we eat what is killed by others," Again, strange to find, that though they ate beef, mutton, &c., they abstained from eggs and fish. They thus justified this custom: "It is better to take the life of one being and to have one large animal like a goat or cow killed to feed about two or three dozen of men from its flesh than to take the lives of hundreds to feed the same number, because a large number of eggs or fish would be required to feed that

number." It is the rigour of the Tibetan cold that has compelled them to have resort to this kind of sophistry.

Heritage and association both go together to help the tendency of one kind or another. We have at times differences and even, at times, riots arising in India on the question of killing cows and other animals for food. In the consideration of such questions, mutual toleration and sympathy based on some of the above anthropological views are likely to create better understanding.

Utensils.

With the gradual change in the habits of food, from period to period and from country to country, came the discovery and use of the utensils of cooking from some simple utensils to a little complex machinery. Even now, we see in an advanced city like Bombay culinary tools or utensils in all grades of progress. For example, it is not rare to see, as in old times, people using simple shells of cocoanuts in place of ladles and even cups. Our society's museum had some specimens of stone implements, among which some can be said to belong to the cuisine; for example, stone-knives. Our Journals contain two papers on such stone implements.

Habitations.

Climate has affected the question of man's habitations. The primæval man, who lived on wild fruits and herbs, generally lived in woods on the banks of rivers and such other collections or sheets of water. With the advent of the greater cold of the glacial period, he had to resort to caves for protection from cold. The advent of the cold period led him to the use of (*a*) animal flesh as food, (*b*) of animal skin as dress, and (*c*) of caves as dwellings. The severe climate led to an improvement both in his physical and mental habits. With this improvement came the improvement in the form of habitations, from caves to huts and from huts to houses.

In the history of Irân, both according to the Avesta (Vendidad, Chap. II,) and the Persian Shâh-nâmeh, it was the time of

king Jamshed and his dynasty, that can be pointed out as the time when the great cold led to the art of building well-built houses.

Dress.

The question of the heritage of dress presents some views similar to those of the heritage of food. Primæval Man, as referred to in the Biblical history, moved naked. One may say, that it is rather an anachronism to say, that the thought of sin led Eve, the first mother of man, to an idea of shame and thence to the thought of covering her body with leaves. Nevertheless it is true. It is a stage in the history of man's civilisation, when man, and especially woman, considers it a subject for shame, nay even sin—and sin is a kind of trespass on paths forbidden by society—not to be dressed properly according to the inherited or acquired habits and practice of dress. Primæval man moved about naked. As time went on, the change in his physical conditions and surroundings led him to cover his body with leaves to withstand a certain state of weather. The advent of the Glacial period, as said above, led to the destruction of woods and forests which gave him both food and leafy dress. With the advent of the same Glacial period and its ice, fortunately, from this point of view, there came in wild animals, whose flesh served as food and skins as dress. The vigour of the changed climate had necessitated a change in both—food and dress—and that change was gone through, the wild animals supplying both. Mr. W. M. Webb's book, "The Heritage of Dress," gives us an interesting reading from this point of view and shows, how our present dress has, as it were, evolved from the primitive dress. A mere *chaddar* without sleeves or *pâijamas*, put on *impromptu* even now, by many a person gives one an idea of the first or primæval dress. Sleeves and *paijamâs*, collars and pockets, and all such things are later evolutions or developments.

Implements of War.

Man, at first, used his teeth, hands and feet for offensive and defensive purposes, just as other animals now use their teeth, claws, horns and hoofs for similar purposes. Though those primitive days are gone, yet

even now, man, when he displays his animal nature, speaks a language that displays that tendency. As said by Dr. Drummond, [1] man is, as it were, built in three stories. It is, as it were, on the ground floor that dwells the animal in him. In spite of numberless ages, man's language betrays his former nature. Taking for example, the Gujarati language generally spoken in our city, we hear men, in the heat of their anger, speak phrases like "તુંને કરડી ખાવશ, તુંને ચીરી નાખીશ, તુંને કચરી નાખીશ," phrases which lead to show that man at one time used his teeth, hands and feet alone for offensive and defensive purposes. With his gradual mental development, he, following the old adage "Necessity is the mother of invention" which, as Dr. Munro says, was as true in the primæval wild state as in the modern civilized state, began to make various tools and implements, at first for offensive and defensive purposes, then for culinary and domestic purposes, then for decorative purposes and so on. This consideration lays before us for survey an extensive field, from the rude stone and flint implements of the rude age to the gunnery and the aeroplanes and seaplanes of the present day warfare.

At first ordinary stones and pieces of wood served man as such implements—implements not only of offence and defence, but of ordinary, or, what, we may now call, domestic purposes. Man and even woman, when they have to fight *impromptu* for offensive and defensive purposes, even now resort to the use of stones as missiles. From the use of rude pieces of stone to the use of stone implements was another step. We have a number of such stone implements in our Museum which has now been absorbed in that of the Bombay Branch of the Royal Asiatic Society, and we have two papers in our Journals [2] which speak of them. These primæval stone implements are spoken of at times, by scientific men as "eoliths" *i.e.*, stones used in the dawn (of civilization).

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[1] "Stones rolled away," by Dr. Drummond (1900), p. 128.

[2] (a) A Note on a Stone Pot found in the Graving Dock Excavations by Mr. W. F. Sinclair (Journal, No. 5, Vol. II, pp. 243-46. (b) Some

The next stage was that of the use of flint implements known as palæoliths. These flint implements are said to have come first in use in Africa whence they came into Europe *viâ* the different isthumuses or land bridges in the Mediteranean, which, according to the Geologist, then connected Africa and Europe. Similar land connections are said to have once existed between our Asiatic continent and Australia or Australasia.

Severity of climate, leading to the improvement of the race. Increase in Birth-rate. Male Birth-rate.

The study of the subject of climate is a part of the study of physical geography. In the consideration of the questions of food, dress, habitation, &c. we saw, that the severity of the cold glacial period led to gradual improvements in handicrafts or tools required in the acquisition of these necessities. This brings us to the question, that both, the severity of cold weather as well as the severity or austerity of life, lead to improvement both in body and mind. For example, take the case of war. The severity or austerity of life during a war, is said to lead to the improvement of the race. One may be led to say, that the death of the young of the community, the flower of the people, may cause the loss of the birth-giving or generating portion of the community. But, no; it is estimated, that the ratio of birth-rate per thousand increases after war, instead of decreasing. Again, in this increase of birth-rate, it is the birth of males that predominates over that of females. The reason is this : During the war, the youths that participate in it have to lead a hard abstemious life instead of an easy luxurious life. So, the survivors after war return to their countries much strengthened in body, and thus, in a better frame of body for the purpose of procreation. The few strong that survive give rise to a better birth-rate than the many weak

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rude Stone Implements from Back Bay, Middle Colaba, Bombay, by F. Swynnerton (Journal, No. 4, Vol. III, p. 189-97).

Mr. H. W. Seton-karr has presented to our Society some ancient stone implements of palæolithic type discovered by him in the Madras province, near Renigunta (*Vide* Journal No. 6, Vol. VI, pp. 281-83).

before the war. Again, the same cause which gives a higher birth-rate generally, gives a higher birth-rate of males than of females. Women remaining at home, if not actually weakened by cares and anxieties for their absent men, are, at least, in the same physical condition, but the males have, as said above, much improved. The superiority of males in physic over the females gives a higher birth-rate of males, because, it is said, that it is the physical condition of the partner that determines the sex. If the male is stronger than the female at the time of conception, the chances are that the sex of the child will be male, and *vice versâ*. The statistics of births in the different months of the year also point to the fact that the cold months are healthier and make the people stronger, and so, conception generally takes place in the months of winter.

Climate and Civilization.

Geologists divide time into several periods, in connection with the climate of our earth. Among these periods, the glacial period, when, according to the geologists, the northern hemisphere was covered with ice is an important period in the history of man's advancement in the scale of civilization. We saw above, that it had its influence on the use or evolution of food, dress, habitation and implements.

Indian games and sports.

There is a vast field of inquiry for our members in the matter of our Indian games and sports. Games and sports have mostly their origin in religious ritual and ceremonies. "Children are both imitative and conservative."[1] So they imitate the religious rituals in their games. I have a vivid impression of this imitation by children of solemn religious rites. When a child, I, in company with other children, used to imitate in play the Muktad ceremonies, more popularly known as the Dosla ceremonies. Potters then prepared for sale to children small earthen utensils and fire-vases, to play with. A Parsee sees, at times, his children imitat-

[1] The Handbook of Folklore by Charlotte Sophia Burne (1914) p. 182.

ing in play his religious ceremony of the Afringân or the Ashirwâd (marriage-benediction). Not only do children perform or imitate the ceremonies in play, but they also try to imitate and recite mimically the prayers. Parsee priests recite certain prayers in Bâj or suppressed tone, spoken of by some writers as zam-zameh. Parsee children imitate that kind of recital and their *hun kun kun* (હું, કું, કું,) is familiar. With change of times, the original rituals and ceremonies may possibly pass away, giving place to some new forms, but the children, who are conservative, may retain and continue them, till it may be difficult to identify them and to trace their origin.

Modern *tableaux vivantes* are, in several cases, intermediaries between solemn ritual and play. When our present queen, Empress Mary, came to Bombay as Princess of Wales, some Parsee ladies, who then took an active part in organizing in her honour an entertainment at the Town Hall, thought of exhibiting the above-said Muktad ritual, but the exhibition was wisely omitted, as it was thought that an exhibition like that would hurt the religious susceptibilities of some. Now, in the case of, at least, some of the Parsee ladies who had contemplated that exhibition of the Muktad ritual, it may be said, that they did not observe that ritual in their own household, as the result of some evolution in their thoughts about religion and religious rituals, but still they thought of exhibiting these as a kind of entertainment and play. This fact tries to illustrate the belief that games serve as fossils and preserve some old rituals.

Dancing.

With the question of games and sports, is associated the question of dancing. The author of the chapter on games in the Handbook of Folklore says: "Dancing in connection with sacred ceremonial is to be found in all climes and in every country. It is not external in Europe." Upto a few hundred years ago, some Christians provided in their testaments, that on certain days religious dances may take place in Churches. But in no country is

dancing so much associated with religion and with places of worship as in India. The practice has brought into existence a class of women-singers and dancers who are attached to temples. However pure and spotless the original association may have been at first, the modern degenerate condition of that class has aroused the suspicions of Indian reformers and they are asking the Government to interfere. We do not expect this religious dancing to die out soon, but still it is advisable, that before it is too late, some members of the society may take up the question and collect materials and facts to trace the origin of various kinds of Indian dances.

In connection with this question of the connection of dances with religion, one is reminded of the devil-dances of Tibet. I have given, in one of my papers on Tibetan customs before this Society,[1] a picture of this devil-dance. When I was at Darjeeling in 1913, I tried to have a devil-dance performed before me, but the Tibetans of the *gumpas* or monasteries there, have now risen to some sense of respect and reverence for this religious show, and they refused to show it for love or money. It is only on a certain holiday that they perform it once a year.

The authoress of the Hand-book of Folklore, in her interesting chapter on games, sports and pastimes refers to "Ragunath's festival dance during the great fair in Kulu." When visiting the Kulu valley of the Himalayas in the Punjab in 1900, I had the pleasure of seeing the *rath* or chariot used in the festival and heard a good deal about the interest the dance created at Sultanpur, the capital town of the valley.

I began my address by thanking the Society for having elected me to the chair during the past year. I conclude by congratulating it for electing to the chair, for the ensuing year, the Hon'ble Mr. Claude Hill, a gentleman of wide culture, whose learned speeches we have heard with pleasure and profit from the platform of many a society and institution in Bombay, and whose learned address we hope to hear one day from our platform.

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[1] Journal Vol. X No. 3, p. 224.

A NOTE ON "THE WOMEN'S HUNT" (JANI-SIKÂR) AMONG THE ORÂONS OF CHOTA NAGPUR.

(*President*—RAO BAHADUR P. B. JOSHI.)

(*Read on 26th January 1916.*)

What is "Women's Hunt"?

Mr. Sarat Chandra Roy, in his interesting book on the Orâons of Chota Nâgpur,[1] thus describes, what is called "Jani-Sikâr" *i.e.* "Women's Hunt" or Mukkasendra :— "Once in twelve years, Orâon maidens with generally a sprinkling of married women, go out on a pretended hunting expedition, armed with *lathis* (sticks), spears and axes, and wearing *pagris* or turbans on their heads, and *pichouris* or cloth-sheets wound round their bodies in the manner of men ; one female from each Orâon family must join the 'hunt.' Arriving at the village next to theirs in a particular direction they go to the âkhra [2] of the village where they dance for a while. The wife of the village-Gorait [3] accompanies them with a nâgerâ or drum. Then they chase a pig belonging to some Orâon of that village. And if they cannot or do not kill a pig, the men of the village make up the price of a pig by raising a subscription amongst themselves and pay the amount to the female 'hunters'. If a pig is killed by these female 'hunters,' the money thus raised is paid to the owner of the pig by way of compensation. The women of the village where the pig is killed, in their turn proceed in similar guise to the village next to theirs in the same direction as the

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[1] "The Orâons of Chôtâ Nâgpur: Their History, Economic Life, and Social Organization" (1915).

[2] Âkhra is the dancing ground for the bachelors of an Orâon village.

[3] The village Gorâit is a village drudge who performs miscellaneous functions of the village from that of a messenger to that of a ferry-man (p. 72).

direction of their own village from that of the female hunting party who just visited their village."

The Hunt a rite for transferring calamities.

Now, as to the origin of this 'women's hunt', Mr. Sarat Chandra Roy says: "It rather appears to belong to a class of ceremonial expeditions undertaken with the object of transferring, by magic, real or fancied calamities from the country. To this class belong the two varieties of the Rog-khednâ [1] expedition, one undertaken by men and the other by women—generally married women."

The Rag-khednâ, a disease-driving expedition.

Mr. Sarat Chandra Roy then describes, at some length, the Rog-khednâ or the disease-driving expedition. According to his description, "when a rumour is somehow set afloat that...... some unusual misfortune has occured to cattle ...... it is the men who have to undertake the Rog-khednâ expedition; when, on the other hand, the rumoured calamity refers to child-birth ...... it is the duty of the Orâon women to undertake a similar expedition. ... The women... sweep the floors and court-yards of their respective houses and clean them with cowdung and water. The sweepings are then carried to the nearest stream or pool of water and thrown away. Then the women return home, bathe and, in some villages, the Pâhân or Pahânâin [2] burns incense at the village pâhân's house. Then men or women, as the case may be, go out from house to house in their own village, carrying one or two bamboo-baskets, a brass *lota* and a few mango twigs, and receive a handful of rice or mâruâ from each house. Then they proceed to the next village in the direction opposite to that in which the calamity is said to have occurred. As soon as they enter the next village in that direction, they go from house to house with these baskets and at each house receive a handful of rice or

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[1] *i. e.* Driving out a disease.

[2] *i. e.* the village priest or village priestess.

mâruâ. Then they proceed to the second village in the same direction and collect doles of rice, mâruâ &c., in the same way. Thus, after finishing three villages including their own, they retire at mid-day to some selected spot on the outskirts of the last village they visited, boil as much of the rice or mâruâ as they require for their mid-day meal, and eat the food thus prepared. Then they sell the balance of the rice and mâruâ, and with the sale proceeds buy liquor with which they cheer up their spirits, and then return home. Next day the men or women, as the case may be, of the villages visited the preceding day start on a similar expedition in the same direction. And thus the calamity is driven away from village to village till it is altogether driven out of the Orâon country. .... The original idea behind the practice is a magical transference of the calamity."

The Mâtânô-rath, a corresponding disease-driving procession in the Bombay Presidency.

The above interesting description of the "Women's Hunt" and of the Rog-khednâ expeditions reminds us of what is known as Mâtânô-rath, *i.e.* the Chariot of the Goddess " in our Bombay Presidency. In my paper, entitled, "The Chariot of the Goddess (मातानों रथ), a supposed remedy for driving out an epidemic," read before this society on 30th June 1897,[1] I have referred, at some length, to three cases of such disease-driving processions that came under my notice. In these processions, diseases like plague and cholera are sought to be driven away from village to village. Sir James Frazer, in the sixth part of his Golden Bough, entitled the Scape-Goat, refers to this paper of mine [2], and takes it as an instance of the scape-goat, in his theory of "the use of the Dying God as a scape-goat to free his worshippers from the troubles of all sorts with which life in earth is beset." In the case of the chariot of the Goddess a goat or a cock plays important part.

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[1] Journal of the Anthropological Society of Bombay, Vol. IV, No. 8, pp. 419-26. *Vide* my "Anthropological papers" Part I, pp. 96-103.

[2] The Scape-Goat (1913), p. 194.

The Devil-driving processions of the Tibetans.

Mr. Sarat Chandra Roy's account of the Women's Hunt among the Orâons, reminds us also of the devil-driving processions, of the Tibetans, referred to by me, in my paper before this Society, entitled, "A Devil-driving Procession of the Tibetan Buddhists as seen at Darjeeling, and a few Thoughts suggested by it."[1] In this Devil-driving procession, the Tibetans drive away, among other devils, the devil of disease and sickness, by throwing in the valley as a scape-goat a small wooden structure. This procession is followed the next day by a Book-procession, wherein they carry their sacred books in the form of a procession through the village. They believe, that after the devils are once driven off, the sacred scriptures bring all happiness to the village.

These processions remind us of the religious processions of the Christians intended to drive away pestilences. When Rome was visited by a pestilence in the sixth century, St. Gregory, afterwards Pope Gregory, had advised, that a procession may pass through the streets of Rome singing litanies, and he himself headed such a procession.[2]

The Holi festival, a kind of devil-driving rite.

The Holi festival, which is supposed to have been taken from the early Dravidians, who were more of a cattle-breading people than of agriculturists, is also a kind of devil-driving ceremony. The burning of one or more logs of wood on the full moon day of the lunar month Falgun, symbolizes, as it were, the burning of the old year with all its faults, evils and diseases. It is said, that among the hill tribes of Mirzapur, the rite of burning a stake or log by the *Baiga* (Devil-priest) of the village is actually

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[1] Journal of the Anthropological Society of Bombay, Vol. X, No. 3, pp. 209-228. *Vide* my "Anthropological Papers" Part II, pp. 124-143.

[2] *Vide* my Paper on "St. Michael of the Christians and Mithra of the Zoroastrians" (Journal of the Anthropological Society of Bombay, Vol. VI, No. 5 pp. 237-53). *Vide* my Anthropological Papers Part I, pp. 173-190.

known as *Sambat jalânâ, i.e.*, burning the Old Year [1] (samvat). In Nepal, they burn a decorated wooden post on this occasion.

The celebration of the Holy festival, at a place named Barsana, reminds us of the above "Women's Hunt," or, perhaps, of what may be called, "Women's Battle." "On the first evening, a mock fight takes place between the women of the village armed with bamboos, their faces wrapped in their mantles, and the men of a neighbouring village, carrying stags' horns and round leather shields .... In Bengal, 'a sort of Guy-Fawkes-like effigy, termed Holika made of Bamboo laths and straw, is formally carried to it (*i.e.* the fire) and committed to the flames. .... On the third day ...... there was another mock combat between men and women." [2]

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[1] "The Handbook of Folklore," by Charlotte Sophia Burne (1914) p. 240.

[2] *Ibid.* pp. 240-41.

SEX IN BIRTH AND SEX AFTER DEATH.

(*President*—THE HON. MR. W. D. SHEPPERD, C.I.E., I C.S.)

(*Read on 23rd February 1916.*)

Introduction.

This paper consists of two parts. 1. Sex in Birth and 2. Sex after death. The subjects of these two parts were suggested to me by the following two articles:—

1. An article, headed "In the learned world", in the *Academy* of 15th August 1914, pp. 207-8, wherein the author speaks of the "Influence of War on the future Population."
2. An article, entitled "Sex after Death", in the *Nineteenth Century* and after of September 1914 (pp. 616-30) by Mr. Norman Pearson.

Mr. Pearson on the Origin of Sex.

On the question of the "Origin of Sex" from the Scientific point of view, Mr. Pearson speaks thus:—"Nowadays sex is associated with reproduction, and is regarded merely as part of the machinery for the perpetuation of a species. As a matter of fact, however, the process from which it sprang had no direct connexion with reproduction, and aimed at the benefit rather of the individual than of the race. Reproduction in its simplest form, as it appears in unicellular organisms, is merely division. The parent cell, when it has attained its limit of growth, breaks into two halves or daughter cells, each of which possesses an independent existence. The daughter cells, in their turn, break up into other cells, and so the species multiplies. In cases of this kind the cells and the reproductive process are alike asexual, and the reproduction may be regarded simply as a growth beyond the limits of the individual organism. There is however another process which takes place between unicellular organisms, and which is known as Conjugation. Essentially

this consists in a fusion between two full-grown single-cell organisms, which range themselves alongside of each other for this purpose, and gradually coalesce. After the union has become complete, and the two organisms are enclosed in a single cell-body, a separation once more takes place by single division, and two new organisms are formed, between which the germ-plasms of the two original organisms are divided. This is the process from which sex was originally evolved."[1]

The Cause, determining the Sex.

After thus dwelling on the question of the Origin of Sex, Mr. Pearson thus speaks of the cause, principle, or influence which determines the sex: "We now have to face the equally difficult question of its (sex's) determination. What is the principle or influence which regulates the sex of the offspring? Or, as we are here chiefly concerned with the human race, what is that which determines the sex of each human child? Various explanations have been suggested, such as the time of fertilization, the age of the parents, their comparative vigour, or the influence of nutrition. None of these, however, are entirely satisfactory, and Mendelism has recently suggested an explanation which seems to be nearer the truth."[2]

The above Mendelism, which has received its name from Mendel who chiefly experimented with peas, is thus explained by Mr. Pearson: "Excluding parthenogenesis,[3] every multicellular individual, be it plant or animal, is the product of a combination of two distinct sexual cells, the male sperm-cell and the female egg-cell. These cells are called 'gametes' (paring cells), and the individual produced by this union is called a 'zygote' (the product of a yoking together). Now the zygote is obviously a compound structure in which the constituents contributed by each of the parental gametes will remain, during the zygote's existence, linked together in partnership.

[1] The *Nineteenth Century* of September 1914, p. 616.

[2] *Ibid.* p. 620.

[3] "Lit. a virgin generation. The production of young by a female without intercourse with a male; one of the phenomena of alternate generation."

But in due course the zygote will itself begin to form gametes out of its own germ-plasm, and then 'the partnership is broken up and the process is reversed. The component parts of the dual structure are resolved with the formation of a set of single structures, the gametes[1] . . . . The theory by which these facts are explained is that, though opposite characters are combined in a zygote, the gametes formed by that zygote *can carry one of them only*. The opposed characters are called 'allelomorphs'—that is to say, they are alternative to each other in the constitution of the gamete, and where one is present in a gamete the other is not. They are believed to be due to a definite something (or perhaps rather the presence or *absence* of a definite something) in the gamete which is called a 'factor.' The characters due to these factors are called 'unit characters.' Accordingly, when the zygote begins to form its own germ cells, these divide into two equal communities, one of which carries throughout the factor (say) of tallness, the other the factor, say, of dwarfness. And now, turning once more to the question of sex determination, the opinion is fast gaining ground that sex is not determined by environment, or parental conditions, or any external influence of a similar kind, but is an allelomorphic character following the above law. Dr. Saleeby, in his 'Woman and Womanhood,' tells us that, among the higher animals at any rate, sex seems to be a quality originating in the *mother*. The gamete of the father (spermatozoon or sperm-cell) is always male, and wholly male; but the gamete of the mother may carry either maleness or femaleness. The mother, in fact, in forming her ova, forms them of two kinds—one bearing maleness, the other femaleness. When an ovum bearing maleness is fertilised by a spermatozoon —which always carries maleness, and maleness only—the result is a male individual. If however, an ovum carrying femaleness be similarly fertilised, the result is a female individual; for though this zygote will be a combination of maleness and femaleness,

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[1] *Ibid.* pp. 620-21.

emaleness is dominant to maleness. But mark the difference between the male and the female. 'The female ...... is not female all through as the male is male all through. So far as sex is concerned, he is made of maleness *plus* maleness. In Mendelian language the male is homozygous, so called 'pure', as regards this character. But the female is heterozygous, 'impure' in the sense that her femaleness depends upon the dominance of the factor for femaleness over the factor for maleness which is also present in her." [1]

Proceeding in his scientific treatment of the question, Mr. Pearson, on the authority of Mr. Havelock Ellis and Miss Jane Harrison, who have "collected much valuable information as to the distinctive secondary qualities of men and women," describes "woman as more 'resonant' than man, more subject to induction from the social current; and man as better insulated, more independent, more individualized. Deep down, as Mr. Havelock Ellis points out, there is in men and males generally, an organic variational tendency to diverge and to progress; in women, as in females, generally, an organic tendency, notwithstanding all their facility for minor oscillations, to stability and conservatism, involving a diminished individualism and variability;"

I have quoted Mr. Pearson at great length to show, what the different lines of thought are with respect to the question of Sex in birth.

The Influence of War upon Population.

Now, coming to the writer of the *Academy*, he also, speaking in plain untechnical language, points to the comparative vigour "of the male or female as the cause determining the sex in the offspring." He then speaks thus of the influence of war upon population in general and male population in particular:—

"Apropos to the actual situation, also, is the effect that so widespread a war as the present is likely to have on the future population of the world. It appears at first sight as if the

[1] *Ibid.* pp. 621-22.

cutting off in their prime of so many of the flower of the male population would increase the present numerical supremacy of the female over the male. As a fact, however, all researches show that the effect will be the exact contrary. Every great war has hitherto been followed by a rise in the birth-rate and by an increase of the number of male infants in excess of the female. Why this should be is one of the standing puzzles of science; but it is probable that the privations which all soldiers have to suffer on a campaign have much to say to it. Dr. Krizenecky (of Prague), in the Biologisches Centralblatt, has lately drawn attention to the increase of the activity of the sexual function in the lower animals which accompanies fasting, if the fasting be intermittent and not too prolonged. This is particularly noticeable among fish like the salmon, which, so far as is known, do not feed at all during the season of sexual activity. It may partly, too, account for the fact that this season in the higher animals is always the spring, following thus on the heels of winter, when food is for most of them hard to come by. As for the disparity in the sexes, the problem is harder to solve, unless it is connected with the phenomenon of 'prepotency' which assigns predominant characteristics to the influence of one parent. Such a predominance might well be shown in the return to civil life of a body of young men hardened by spare diet and violent physical exertion, and strengthened by abstention of all kinds. Perhaps it is not only morally that war exalts a nation."[1]

What the writer means is this :—

1. War, instead of decreasing the birth-rate, as one may expect from the fact of the flower of the male-population being killed in prime of life, increases the birth-rate.

2. War increases the birth of male infants and decreases that of female infants.

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1. "The *Academy*" of 15th August 1914, pp. 207-8.

Why these results follow, is "one of the standing puzzles of science." But the writer says, that the probable reason for the increase in the birth-rate is, that war hardens the surviving soldiers, by hardwork, privations, fasting, &c.

(a) Men engaged in war are hardened by abstention.

(b) They are hardened by physical exertion.

This view, on the one hand, seems to explain some old beliefs, and, on the other hand, is itself supported by those beliefs.

The first point is, that men engaged in war, whether as actual combatants or non-combatants, are hardened by abstention—abstention from too much of food, abstention from too luxurious a food, and abstention from the company of women. The second point is, that they are hardened by hard work during the war. Instead of an easy life, they have a regular hard busy life. Men are hardened by spare diet. In war, men take food, not frequently, but at regular intervals, occasionally at long intervals. At times, they have to observe fasts and to go without food for hours together. With reference to this point, we know, that nowadays there is a new school of medicine which recommends a little fasting, now and then, for the good of health. This school has its home in America. We begin to see even in Bombay advertisement boards announcing "Drugless Doctors." This school says, that during the first stage of fasting one loses in weight a little, but that loss is more than made up when the fasting is gradually given up. But, even laying aside the question of the influence of a little fasting on one's health, the main point stands, *viz.*, that war hardens the fighters.

Now, as procreation depends upon strong healthy procreators, if the males are strong and healthy, they procreate a large number of offsprings. Again the progeny being strong and healthy, it, in its turn, procreates a large number of healthy offsprings. Thus population increases rapidly after a war.

The Increase of Male population after War.

As to the number of male population after the war being higher than the female population, the writer of the *Academy* speaks thus: "As for the disparity in the sex, the problem is harder to solve, unless it is connected with the phenomenon of 'prepotency,' which assigns predominant characteristics to the influence of one parent. Such a predominance might well be shown in the return to civil life, of a body of young men hardened by spare diet and violent physical exertion and strengthened by abstention of all kinds." According to this view, the sex of the coming child is determined by the comparative strength of the male or female parent. If the male is stronger than the female at the time of cohabitation and conception, the child will be a male. If the female is stronger than the male, the child will be a female.

Old Iranian view of Sex in Birth.

I think, that this view of the birth-rate is supported by the old Iranian belief. We have a chapter in the Pahlavi Bundehesh,[1] a book which corresponds to some extent to the Genesis, entitled "Chegunih-i Zarhunashanih" *i. e.* "The Nature of Generation." This Chapter appears to me to support the present view of the question submitted by the learned writer of the *Academy*. I give below the text, transliteration and translation of the chapter.

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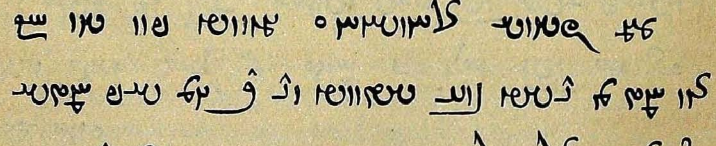

[1] Chap. XVI., S. B. E. Vol. V. pp. 60-61. Lithographed Text, published by Ervad Manockjee R. Unwala (1897), p. 45 *et seq.* *Vide* my Bundehesh, pp. 68-71. *Vide* Justi's Bundehesh, pp. 38-39.

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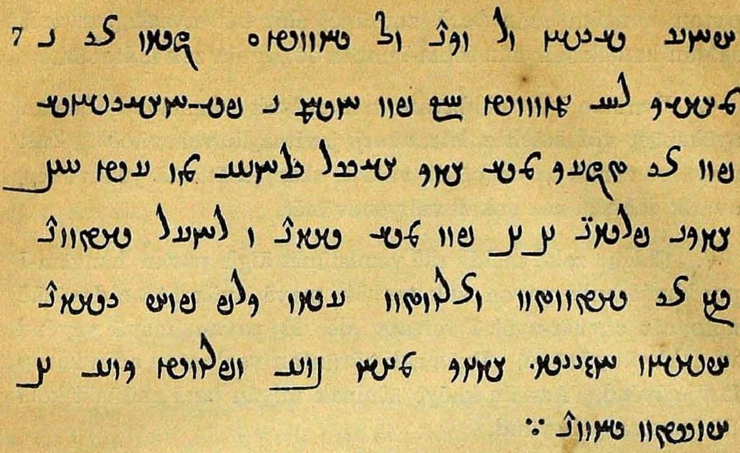

Transliteration.

MADAM CHĒGŪNĪH ZARHUNASHNĀN.

1. Yemlelunēt pavan dīn āīgh zan amat min dasht[1] barā yātūnēt vad X yūm shap amatash val nazdīk vazlūnd levīn āpustan yehevūnēt.

2. Amat min dashtān khellūnt yekvīmūnēt amat āpustan jamān mat yekvîmūnēt hamāk amat tōkm-ī gabrâ nīrūkmandtar benman amat zak-ī nīshman nīrūkmandtar dōkht amat kolā II rāst tōkm dō-gānak sē-gānak minash yehevūnēt.

3. At tōkhm zekar levin yātūnēt val mātak afzāyēt avash farpāē yehevūnēt, at tōkm vakad levīn yātūnēt khūn bēt, vakad minash nizārīh.

4. Tōkm vakad sart va khavīt va tīzashn min pahālūk va gūnak sapīt sūkhar va zart, va tōkm-ī narān garm va khūshk va tīzashn min mazg-ī rōēshman, gūnak sapīt va ashgūn.

5. Hamāk tōkm vakadān levīn barā yātūnēt daēn katakgās vakhdūnēt va tōkm narān ajpar zak barā yekvīmūnēt zak katak-gās pur barā vādūnēt, kolā meman minash barā pardajēt lakhvār val khūn yehevūnēt pavan rag mātakān daēn vazlūnēt

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[1] For dashtân.

pavan hangām mūn barā zarhūnēt shīr bēt avash parvarēt chīgūn hamāk shīr min tōkm-ī narān bēt, khūn zak mātakān.

6. Denman IV mindavam nar mātak yemlelūnd, āsmān ayōkshūst vāt ātāsh zakar, akarj javītar lā yehevūnēt. Zak mayā va zamīk orvar māhīk vakad, akarj javītar lā yehevūnēt, avārīk dahīshn nar vakad val yehevūnēt.

7. Chīgūn zak-ī māhīk rāē yemlelūnēt āīgh pavan hangām-ī pus-khvāēshnīh pavan zak tachāk mayā ayōk hāsar darānāē mūn aēt chehār-ayōk-ī farsang dō dō pavan mayā yāyēnd va lakhvār yātūnd. Daēn zak yātūntan vazlūntan adīn karap farāj sāyēnd. Azshān khēyē āēnīnak miyān barā naflūnēt kolā dō āpustan yehevūnd.

Translation.

On the Nature of Generation.

1. It is said in religion, that when a woman is free from her menses, if (the male) goes before her during (the first), ten days or nights she becomes pregnant. 2. When she bathes after (*i. e.* is free from) menstruation and when the time of conception arises, if the seed of the male is stronger, a boy is always born; and if that of the female is stronger, a girl is born; and if the seeds of both are equal, twins or triplets are born. 3. If the seed of the male advances first towards the female, it increases and fructifies; if the seed of the woman advances first, it turns into blood and pain results therefrom to the woman. 4. The seed of the woman is cold and damp. It flows from the side-waist and is white, red and yellow in colour; and the seed of the male is hot and dry. It flows from the brain of the head and is white and pale.

5. The seed of the females always goes forward. It takes its place in the womb and the seed of the males rests over it and fills up the womb. What remains aloof (*i. e.* what does not go to form the child) becomes blood again, enters into the veins of the woman and at the time when she gives birth

becomes milk and nourishes it (*i. e.* the child), because all the milk results from the seed of the male and the blood from that of females.[1]

6. These four things are called male and female. The sky, the metals, wind and fire are male; they are never others (*i. e.* female). Water, land, trees and fish are female; they are never others (*i.e.* male). Other creations are males or females.

7. In the matter of fish it is said, that at the time of their desire for young ones, they go forward and backward in pairs of two in running water for the distance of a *Hâsra* which is the length of the fourth part of a furlong. They rub their bodies in these movements, forward and backward. Therefrom comes out a kind of perspiration and both become pregnant.

The "Grand Bundehesh," which in my opinion, is a later development of the original Bundehesh, goes further into the question of conception among other animals also. Now, what we learn from the Bundehesh is this:—

1. There are greater chances of conception if there is cohabitation within 10 days after the period of menses.

2. There are greater chances of the children born being males, if the males are stronger than the females at the time of cohabitation and conception and *vice versâ*.

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1 The meaning of the sentence is this: milk is formed from the seed of the male, and blood from that of the female. Justi renders the sentence thus: "All milk arises from the seed of men and from the blood of the women (alle Milch vom Saamen der Männer und vom Blute der Weiber ensteht) (Der Bundehesh p. 22). Anquetil Du Perron renders the sentence thus: "All the milk comes from the germs of the males changed into blood in the females (Tout le lait vient du germe des mâles, changé en) sang dans les femelles meres (Zend Avesta, Tome II, p. 382.)

Of these two statements, the second seems to support the above view of what is called the "phenomenon of prepotency." The first statement corresponds to the following statement of Pliny: "Conception is generally said to take place the most readily, either at the beginning or the end of menstrual discharge."[1] In connection with this view, Mr. Bostock, a translator of Pliny, gives an illustration and says: "It is generally admitted, that the female is more disposed to conceive just after the cessation of each periodical discharge. We are informed by the French historians, that their king, Henry II., and his wife Catharine, having been childless eleven years, made a successful experiment of this description, by the advice of the physician Fernel; see Lemaire, Vol. III, p. 83."[2]

Birth-rates varying in different months of the year.

The above view of the effect of War upon birth-rate, suggests to us an explanation of the variation of birth-rate in the different parts of the year. The subject was suggested to me, by more than one conversation with Dr. Sir Temulji Bhicaji Nariman, the founder and the chief Physician of the Parsee Lying-in-Hospital, who said, that in certain months of the year, there was a greater demand for beds in his Hospital, than in others. I give below the statistics of births in Bombay in the different months of the year, for the five years 1909 to 1913, kindly supplied to me by our Health Officer, Dr. Turner. I also give different figures, giving the average of each of the months, derived from the above statistics. We find, that the monthly average, as derived from these figures, varies. The monthly average of births during the months, August to January, is higher than that of the other six months. This shows, that during certain months of the year, the number of births is higher than during the other months. This difference is ex-

[1] Pliny Bk. VII, Chap. XIV. Bostock and Riley's translation (1855), Vol. II, p. 153.

[2] *Ibid.* p. 53 n. 95.

plained by the above-mentioned fact, that in strong healthy periods of life there are greater chances of conception. The months that are healthy, when people feel stronger and when they have greater "sexual activity," are the months when there are larger numbers of conception; and consequently, there are larger numbers of births in the corresponding periods, nine months after the months of conception.

SEX AFTER DEATH.

Coming to the question of Sex after Death, as said above, it has been suggested to me by a paper on the subject by Mr. Norman Pearson in the *Nineteenth Century* of September 1914. One cannot speak on this subject with any certainty, however small, akin to that with which he can speak on the question of Sex in Birth, because there is no field for actual observation and there can be no statistics or figures however few. The above writer postulates for the purpose of his article "a personal existence of some sort for mankind after death," and then proceeds to discuss the questions: "Can the distinctions of sex, which figures so largely in our present life, be retained in any such future existence, and if so, within what limits? Are they transient features or permanent elements of a human personality? Are they vital and spiritual, or merely physical and physiological characters of our race?"[1]

A scientific view of the Question.

The writer enters, as described above at some length, into the subject of the origin of sex from a scientific point of view and concludes thus: "If it be true therefore that male and female qualities are alike indispensable to the due course of evolution, it is reasonable to suppose that the sexual distinctions which give these qualities fair play by separating them from each other will be found in succeeding stages as they are found here. So far, the soul's development has proceeded in association with a material body; and it is likely enough that, for many a stage yet in its upward

[1] The *Nineteenth Century* of September 1914, p. 616.

evolution, *some such* body may be needed for the due exercise and growth of its capacities. Under such conditions the preservation of something like the existing distinctions of sex would present no particular difficulty."[1] The writer then proceeds to show, that in further future stages of evolution, though physical reproduction should cease, the distinctive qualities of sex cannot perish. "Even here the friendships and affections of our earthly life are not centred on the bodily presence of those whom we love, but on the mental and spiritual qualities with which their presence is associated. The bonds are woven not round body and body but round soul and soul; and unless—which is almost unthinkable—intercourse between discarnate spirits is precluded, soul will still call to soul, though bodily form should be swept away. Every hope which we may fashion for the life to come is bound up with this belief. We cannot but think that the affections and friendships will survive as we survive." [2]

Then further on, the writer discusses the question of recognition of one soul by another in the future and says: "If, however, the soul of man were to lose its masculine and the soul of woman its feminine elements, even recognition would be barely possible, and the affection, friendship, or love which once knit them together must vanish beyond recall. Such an outcome as this would stultify the whole scheme of soul-evolution, if we rightly discern its trend from the history of the past."[3]

An Iranian view of the Question.

The scientific and philosophical view which the writer has taken of the question of Sex after Death in an interesting and instructive way is convincing. He believes that, even after death, *some* body may be needed for the due exercise and growth of the soul's capacities. I beg to submit here a few points on the subject from an old Iranian point of view.

(*a*) According to this Iranian view, whatever may be the case in the distant future of the evolution of a particular soul

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[1] *Ibid.* p. 627. [2] *Ibid* p. 628. [3] *Ibid* p. 629.

in the early stages of progress after death, the soul is supposed to have some kind of rarefied body or what is called the spirit of the body or spiritual body (minôi tan). The Pahlavi Dadistân-i-Dinì[1] refers to this subject and says that it is in such bodies that the soul entertains happiness or hope.

(*b*) Again the Avesta and Pahlavi books, while speaking of the Destiny of Soul, represent the souls of men as seeing before them on the third night after death a picture of their past deeds in the form of a woman. If the soul is that of a virtuous man he sees all his good actions in the form of a handsome maiden and if the soul is that of a wicked man, he sees his evil actions in the form of an ugly woman. Whatever signification may be attached to this representation, it shows that the idea of Sex after Death was entertained by the ancient Iranians.

(*c*) The Ardai Virâf-nameh speaks of Virâf the Irânian Dante, seeing in heaven and hell, the souls of the deceased in their distinctive sex forms. Not only that, but their rewards or punishments for good or bad deeds are pictured in a way which indicates the continuance of sex after death.

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[1] The Dadistân-i-Dini Ques. XV. Ervad Tahmuras's Text, p. 35. S. B. E., Vol. XVIII, p. 38. Chap. XVI. 8.

Table showing the total number of *live* Births registered in the City of Bombay during 1909, 1910, 1911, 1912, and 1913, arranged by months:—

MONTHS.	1909.		1910.		1911.		1912.		1913.		Total.	Average of 5 years.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
January ...	879	887	893	808	929	882	1,050	1,021	879	918	9,146	1829·2
February ...	733	775	806	724	806	766	920	873	734	745	7,882	1576·4
March ...	807	835	785	711	869	848	972	839	738	706	8,110	1622
April	733	721	789	726	757	781	848	795	662	638	7,450	1490
May	776	721	772	703	758	751	869	800	651	638	7,439	1487·8
June	693	699	766	786	814	778	835	717	687	665	7,440	1488
July	800	695	824	806	897	835	853	831	790	743	8,074	1614·8
August ...	772	765	841	850	950	835	900	854	861	820	8,448	1689·6
September ...	821	798	900	785	979	956	907	839	913	823	8,721	1744·2
October ...	956	952	942	928	1,020	1,031	959	905	1,004	989	9,686	1937·2
November ...	1,014	957	962	913	1,078	1,011	959	972	1,064	949	9,879	1975·8
December ...	1,036	1,014	1,013	906	1,025	1,020	1,001	999	1,023	1,004	10,041	2008·2
Total..	10,020	9,819	10,293	9,646	10,882	10,494	11,073	10,445	10,006	9,638		

TABLE OF BIRTHS. *The Parsi Lying-in Hospital.*

	1909.				1910.				1911.				1912.			
	Live		Still born		Live.		Still born		Live.		Still born		Live.		Still born	
	Males.	Females.	M.	F.	Males.	Females.	M.	F.	Males.	Females.	M.	F.	Males.	Females.	M.	F.
January ..	39	27	1	1	33	36	3	3	32	33	...	...	34	33	1	..
February ..	30	22	..	..	18	19	...	3	28	21	...	...	26	25	...	1
March... ..	22	20	4	1	30	24	...	1	22	12	...	...	25	19	1	2
April	30	23	3	4	28	25	1	1	31	19	2	1	25	19	3	...
May	32	34	..	..	28	23	1	...	27	18	1	2	30	20	2	1
June	26	34	1	2	25	33	1	2	28	29	3	...	25	25	...	..
July	22	28	..	...	30	29	.	..	27	21	1	1	39	29	3	..
August ..	37	24	..	...	36	32	3	3	36	31	...	...	30	25	1	...
September ..	30	44	..	...	35	33	2	1	37	32	4	...	23	30	1	2
October ...	29	30	2	2	36	34	...	...	27	24	2	2	35	27	1	..
November ...	21	26	3	1	31	33	2	1	29	34	...	...	35	31	...	..
December ..	32	38	3	1	32	22	1	1	33	27	1	...	36	33	..	4

	1913.				1914.				1915.				Total.	Average of 7 years.
	Live.		Still born		Live.		Still born		Live.		Still born			
	Males.	Females.	M.	F.	Males.	Females.	M.	F.	Males.	Females.	M.	F.		
January ..	39	36	4	2	40	18	1	2	32	28	...	...	460	65·7
February ..	43	35	1	...	16	16	1	...	21	29	...	3	349	49·8
March... ..	40	34	4	...	19	22	...	...	27	10	2	...	326	46·5
April	17	19	1	1	31	18	1	1	17	14	...	...	316	45·1
May	23	30	1	...	22	22	...	1	33	19	1	...	361	51·5
June	34	22	2	1	23	26	1	1	28	18	1	2	376	53·7
July	25	20	1	1	25	30	1	2	31	19	...	...	375	53·5
August ..	33	32	..	...	42	33	3	1	32	26	..	...	449	64·1
September ..	34	22	1	....	26	27	2	1	39	20	1	1	432	61·7
October ...	28	33	2	1	28	51	...	2	50	34	3	4	466	66·5
November ...	31	23	4	...	32	31	1	1	25	36	2	1	418	59·7
December ..	23	27	...	...	33	36	3	1	33	33	...	...	438	62·5
									Grand Total..				4,766	

A NOTE ON THE ANTIQUITY OF MAN. AN IRANIAN VIEW OF THE CREATION OF MAN.

(*President*—Lt.-Col. K. R. Kirtikar, I.M.S. (*Retired*).)

(*Read on 29th March 1916.*)

I.

Introduction.

In my presidential address, delivered on 25th February 1915, I said, that among the several principal questions of inquiry by students of anthropology, the following were included:—"Whence came Man? Did he grow or was he made? How long has man existed?". The question of the Antiquity of Man, which forms the subject of my Note this evening, is another form of these questions.

The subject of this Note has been suggested to me by an eminently interesting and instructive book, recently published and entitled the "Antiquity of Man" from the pen of Dr. Arthur Keith, the eminent anatomist, and the President of the Anthropological Institute of Great Britain and Ireland. I request members to take this short Note of mine as merely a Notice of Dr. Keith's learned work, intended to draw their attention to it, and for nothing more.

Old point of view.

The question of the Antiquity of Man was, upto the middle of the last century, considered only from the point of view of classical and religious writers. The Hindus looked to that question through their Vedas and Puranas, the Hebrews and Christians through their Old and New Testaments, the Parsees through their Avesta and Pahlavi books, especially through the Pahlavi Bundehesh, which corresponded to the Christian Genesis and Pentateuch. Biblical writers placed Man's antiquity at some time about 1000 B.C., Dr Lightfoot, a learned divine and a Vice-Chancel-

lor of the University of Cambridge in the 17th Century, is said to have determined even the hour of the first creation of man. He is represented to have said that "Man was created by the Trinity on October 23, 4004 B.C., at nine O'clock in the morning." The Pahlavi Bundehesh divides the period of the world into 12 *hazârâs* or milleniums. Taking a hazâra or millenium in its literal sense of a period of 1,000 years, the period comes to about 12,000 years, and Man's creation was believed to have taken place about 9,000 years ago. Hindu writers seem to be more on the right path of scientific accuracy. They carry the antiquity much further into a very hoary past.

Modern point of view.

But, now-a-days, the question of the Antiquity of Man is studied by Scientists from the points of view of (*a*) Geology, (*b*) Pre-historic Archæology and (*c*) Human Anatomy.

(*a*) Geologists.

Geologists base their views on the evidence of rocks. In connection with their examination of the stratified crust of the earth, they divide the periods of the history of the earth into 4 periods. 1 Primary, 2 Secondary, 3 Tertiary and 4 Quarternary. The third, *viz.* the Tertiary period, is sub-divided into 1 Pleistocene (*i.e.* the most new), 2 Pliocene (*i.e.* more new), 3 Miocene (*i.e.* little new), 4 Oligocene (*i.e*, less new) and (5) Eocene (*i.e.* the least new). The Pleistocene end of the Tertiary period is spoken of as the Quarternary or Deluviun age.

(*b*) Archæologist.

As regards archæology, Sir Charles Lyell has been held to be an eminent worker in this branch, and his "Antiquity of Man" (1863) has been, as said by Dr. Keith, taken to be a classic. Since the publication of his above work, the geologist has been taken as "the official historian of ancient man."[1] Archæology bases its inquiries about the Antiquity of Man on man's culture,

[1] Dr. Keith's Antiquity of Man, Preface.

industry, art, and such other subjects of general civilization. Archæologists divide the quarternary period of the geologists, in which Man as man is believed to have come into existence into the Pre-historic period and Historic period. The Pre-historic period is divided into (1) Palæolithic *i.e.* Old or rude Stone age, (2) Neolithic *i.e.* new or polished Stone age, [1] in which European Man is believed to have continued for about 10,000 years. (3) Bronze age, which began about 2,000 B.C. and (4) Iron age.[2] The Historic period is divided into (5) *a.* the age of monumental sources and (6) *b.* the age of documental sources. There are still some races which can be said to belong to the Stone age. Lord Avebury (then Sir John Lubbock) was an eminent pioneer of this class of scientists, and his "Pre-historic times" has been held to be a leading book in this branch. Retracing his steps from the comparatively recent Iron age through the bronze age, and then through the New Stone age and Old Stone age, he carried the antiquity to the times of old savage man, to times far anterior to the Biblical times attributed to the first man.

(c) Anatomists.

After the geologists and the archæologists, come the human anatomists, who, together with the above two class of scientists, carry Man's antiquity not only to the hoary past but to the dim past. They base their conclusions on fossilized skulls, teeth and bones of man discovered from time to time in the different parts of the earth. Our author, Dr. Keith, is a learned eminent representative of this class. With scientists of his class, "skulls are harder than consonants, and races lurk behind, when languages slip away."

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[1] The Journals of our Society, contains several papers on Stone implements of the Palæolithic and other types. *Vide* Journal of the Anthropological Society of Bombay, Vol. II. No. 5. pp. 243-46; Vol. III. No. 4. pp 189-97; and Vol. VI. No. 6. pp. 281-85.

[2] For the Indian Antiquities of these periods, *vide* the late Mr. Robert Bruce Foote's recent interesting book, published by the Madras Government, under the title of "The Foote Collection of Indian Pre-historic and Protohistoric Antiquities (1916)."

From the middle of the last century, archæologists began to carry the antiquity to the dim past, basing their conclusions on the rude flint instruments like those found in old river beds in the Somme Valley, near Abbeville in Picardy. Darwin, by his Evolution Theory, led scholars and scientists to reconsider many a question in the field of knowledge. In his "Origin of Species" (1859), he suggested altogether a new line of thought for the consideration of the question of the Origin of Man. In 1863, Huxley, in his work, "Man's Place in Nature," showed that Man, whom we may take to be in one way the special creation of God, was, in many respects, no way different in the matter of his creation. He also was a child of Evolution, and was brought into existence by growth from the class of animals.

II.

Dr. Keith's geneological tree.

Now Dr. Keith carries this antiquity to a very remote past measured, not by thousands, but by hundreds of thousands of years. He carries the antiquity to times as old as nine or ten lacs of years. Not only does he carry the antiquity further, but he revises old theories about the descent of man from one type, and, rejecting them, suggests descent from more than one type. He suggests different species and genera.

In connection with the great question of Antiquity, Dr. Keith's very first illustration on the frontispiece, entitled "Geneological tree, showing the ancestral stems and probable lines of descent of the higher primates" is very interesting. We gather the following points from this tree :

Dr. Keith attaches the following depths respectively to the strata of the above named five geological periods ; 4,000, 5,000, 9,000, 12,000 and 12,000 ft. respectively. He attributes the following antiquity respectively to these periods : 4, 5, 9, 12 and 12 lacs of years. According to his table or geneological tree, the common stock, *i.e.*, the progenitor, common to Man and to

the class of primates, came into existence in the Eocene period about 12 lacs of years ago. The Human stem separated from the common stock about 10 lacs of years ago. Some species out of this human stock have been now extinct, *e.g.*, the Neanderthal man,[1] who was, at one time, thought to be "the missing link," and who became extinct about 50,000 years ago, and the Eoanthropus man,[2] and the Pithecanthropus. They had come into existence about 5 lacs of years ago. The ancestral human stock of modern man whose four principal modern races are the African, Australian, Mongolian, and European, came into existence about 4 or 5 lacs of years ago. Man as modern man has generally been put in the post-Tertiary or Quarternary period. I arrange the principal points in Dr. Keith's Geneological tree as follows :—

1. The common stem *i.e.*, the stem from which descended the progenitors of Mankind and the Primates, existed about 1,200,000 years ago.
2. The Human stem separated from the common stem about 1,000,000 years ago.
3. The species of Man, known as the Pithecanthropus (monkey-man), seems to have separated from the common Human stem at about 900,000 years ago. It became extinct about 450,000 years ago.
4. The species, known as the Neanderthal Man, seems to have separated from the common stem of Modern man about 550,000 years ago and it became extinct at about 400,000 years ago.

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[1] So called from the fact of his skull being found in 1857, in the Neanderthal Valley near Dusseldorf. His skull with its brows, low forehead and jaws was bestial, but his brain was human.

[2] His skull was discovered in 1911 by Mr. Charles Dawson at Piltdown. The brain is human but the jaws and muzzle are of an ape. This man is known by Scientists as Eoanthropus Dawsonii. He seems to have come into existence about half a million years ago.

5. The species known as Eoanthropus separated from the common stem of Modern man about 550,000 years ago, and it became extinct about 450,000 years ago.
6. Modern man separated from the common Human stem about 550,000 years ago. It is this species that continues now and has branched off in 4 principal races, the African, Australian, Mongolian and European.

Dr. Keith, who modestly speaks of his work as supplementary to Lord Avebury's classical work, "Pre-historic Times," says, that his solution of the questions is "only one of many, time will show which is right. ... Every year brings new evidence to light—places facts at our disposal which take us a step nearer to a true solution." The most recent discovery of very great importance is that by Mr. Charles Dawson, a lawyer, at Piltdown in Sussex. His discovery of the skull of a man has led to an old specimen of humanity being named as Eoanthropus Dawsonii. Dr. Keith chooses to call it Homo Dawsonii.

We learn from Dr. Keith's illustration of the Geneology of Man, that he starts with what he calls a common stem, *i.e.*, a stem common to the human stock and the stock of monkeys. He places this stem at some time, about 12 lacs of years ago. Some of the offshoots from this common stock have been lost. One of the other offshoots, after a number of years, became the "Human stem." This took place at a time, about 10 or 11 lacs of years ago. Thus man, as human man, came into existence about 10 or 11 lacs of years ago. An Examination of the Piltdown skull, discovered in 1912, in Kent, which belongs to the Pliocene period, about 500,000 years old, has shown, that in size, brain capacity, &c., it is similar to that of modern man. The Piltdown man of about 500,000 years ago "saw, heard, felt, thought and dreamt much as we do." Some of the offshoots of the Human stem also have been lost, but others have run upto the present 4 branches or divisions of mankind, *viz.*, African, Australian, Mongolean and European.

The Neolithic men of Kent about 4,000 B. C. Their civilization.

According to Dr. Keith, some of the people of the Neolithic age, had made a good progress in the growth of civilization. He says: "The Neolithic men of Kent were engineers of no mean ability."[1] Again "the minds of those ancient inhabitants of Kent must have been deeply moved by a faith in things unseen and of a human existence untrammelled by the flesh."[2] Their family or social ideas were so far advanced, that we come across tombs in which members of the same family or of nearly related families were buried together.[3] From what Dr. Keith finds to be common between the Egyptian "mastoba" tombs and the "megalithic" tombs of Kent, it is inferred that dolichocaphalic (long brained) neolithic man of Kent in England who lived about 10,000 years ago, believed in the Resurrection of the body. Dr. Keith refers to the operation on the skulls among these ancient men of about 4,000 B. C., known as trepanning or trephanning, and says: "It is clear too, that in the majority of cases those Neolithic men undertook and successfully carried out operations which even modern surgeons hesitate to perform."[4]

As to the reasons, why those ancient Neolithic men of Kent of about 4,000 years ago practised upon skulls "daring surgical procedures," Dr. Keith refers to the operation of trepanning among the modern natives of New Ireland in the Bismarck Archipelago, where they perform the operation with sharp obsidian flakes, and apply vegetable bandage to secure the dressings over the wound. The operations are supposed to be meant to relieve certain forms of headache. "At other times perhaps, trepanning is performed to allow the evil spirit of insanity or of delusion to escape."

The instances of trepannings have certain bearings on the problem of man's antiquity. "How does it come about that in ancient Peru, in Neolithic France, in the New Ireland of to-day,

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[1] Antiquity of man, p. 6. [2] *Ibid.* [3] *Ibid*, p. 8. [4] *Ibid*, p. 21.

we find the same daring and difficult operation carried out? Have each people discovered the practice for itself, or--as seems to me more probable—was it not evolved so long ago that it has premeated the whole stock of modern man? Further, the operation of trepanning shows us that a civilization which prevailed four thousand years ago in one part of the world is still represented in the modern world. There are still many modern races still in the stage of culture which was reached by the people of Europe four or five thousand years ago. The Neolithic culture, although ancient, is still modern. It requires many thousands of years to move the whole world up a stage in civilization."[1]

Conclusions drawn by Dr. Keith. The probable time when Human stem and its offshoots parted.

Upto about 30 years ago, the conviction was, that "there was only one kind of man—man of the modern type. His origin in a semi-human form was placed at the geological period of about 500,000 years. Then it came to be noticed that a type of man, known as the Neanderthal type, has become extinct and that the modern man comes from another type whose origin was much anterior. "Going far enough back we find humanity broken up into distinct structural groups or genera, each confined to a limited part of the earth."

Taking the modern races of men—the African, Australian, Mongolian and European—we find among them two contrasted and opposite types, *viz.*, 1 "the fair-headed, white-skinned, round headed European and 2 the wooly-haired, black-skinned, long-headed negro of West Africa. ... If we search the present world for the type of man who is most likely to serve as a common ancestor for both African and European we find the nearest approach to the object of our search in the aboriginal Australian. He is an ancient and generalised type of humanity; he is not the direct ancestor of either African or European, but

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[1] *Ibid*, pp. 21-22.

he has apparently retained the characters of their common ancestor to a greater degree than any other living race." As to the length of time in which either the African or the European type may have been produced from the Australian type, the type of the common ancestor of modern mankind—we must bear in mind that the human type changes very slowly after thousands of years. So we must allow the time of the whole length of the Pleistocene period—about 4 lacs of years—for the production of the African or European type from the Australian one.

Coming to the extinct types—1. the Neanderthal man, spoken as Homo-neanderthalensis, and 2. the Eoanthropus, named by Dr. Smith Woodward as Eoanthropus Dawsoni from the fact of Mr. Dawson discovering its fossil at Piltdown in Sussex, but proposed to be named as Homo-Dawsoni by Dr. Keith, —we must bear in mind the above length of time (about 4 lacs of years) for the first appearance of the common ancestor of the modern 4 types of man. Proceeding on a similar line, we find that the time must be about 10 lacs of years from now, when there lived the common ancestor of the four existing types of modern man—the African, the Australian, the Mongolian, and the European—and of the extinct types—the Neanderthal and the Eoanthropus.

Dr. Keith thus sums up the situation: "When we look at the world of men as it exists now, we see that certain races are becoming dominant; others are disappearing. The competition is world wide and lies between the varieties of the same species of man. In the world of fossil man, the competition was different; it was local, not universal; it lay between human beings belonging to different species or genera, not varieties of the same species. Out of that welter of fossil forms only one type has survived—that which give us the modern races of man. Further, we realize that the three or four human types so far discovered represent but a few fossi twigs of the great evolutionary human tree. We may hope to find many more branches."

Dr. Wallace on (*a*) the Creative power, (*b*) the Directing mind, (*c*) and the Ultimate purpose.

The modern researches of the geologists, archeologists and human anatomists lead us to revise the views about the antiquity of man held before us by the Scriptures of different people. This revised view carrying the Antiquity of Man from a few thousand years to hundreds of thousands of years, makes us think with awe and reverence of that great Architect of the Universe, whose hand is seen in that Universe from its very beginning. Dr. Wallace, that great Scientist, whose name is, next to Darwin, greatly associated with Evolution, thus puts the case, after a careful consideration of the structure of birds, insects, &c.: "I argue, that they necessarily imply first, a Creative Power, which so constituted matter as to render these marvels possible; next, a directive Mind, which is demanded at every step of what we term growth, and often look upon as so simple and natural a process as to require no explanation; and lastly, an ultimate Purpose in the very existence of the whole vast life-world in all its long course of evolution throughout the eons of geological time. This Purpose, which alone throws light on many of the mysteries of its mode of evolution, I hold to be the development of Man, the one crowning product of the whole cosmic process of life-development; the only being which can to some extent comprehend nature; which can perceive and trace out her modes of action; which can appreciate the hidden forces and motions everywhere at work, and can deduce from them a supreme and overruling Mind as their necessary cause" (Dr. Wallace's "World of Life" (1911), Preface, pp. VI-VII.)

III.

Old Iranian view of Creation.

I will give here the Old Iranian view of the growth or creation of Man, which, though not on all fours with the present scientific view, at least shows, that Man was not taken to be a spontaneous creation,

but was supposed to have come down from some hoary antiquity from a primitive form of being or existence, from which came down the vegetable and animal creation.

According to the Pahlavi Bundehesh,[1] Ahura Mazda existed from the first, unequalled or matchless (a-hamâki) from infinite or endless (a-kenarê) times. His space, knowledge and time were eternal. They existed, exist and will exist. He was therefore Omnipresent, Omniscient and Eternal. His place was in endless or Infinite Light (a-sar roshnî). Through omniscience, he brought creation (dâm) into existence. For a period of 3,000 years, this creation existed in a motionless (a-muitâr), static (a-ravâ) and intangible (a-giraftâr) state. This state of existence may also be spoken of as spiritual (mînôihâ) or one that can only be conceived by the mind. After this period of 3,000 years, He gave to His creation a tangible, or visible form. With the assumption of this tangible form by His creation, there came in, Destruction and the idea of Evil. This next period, wherein there will be a conflict between construction and destruction, good and evil, is a period of 9,000 years. This period of 9,000 years is divided into 3 periods each of 3 thousand years (hazârâs *i.e.* milleniums). During the first of these periods, there was almost all construction, very little destruction, all work of goodness, very little of evil. During the next period of 3,000 years, there will be a mixture of construction and destruction, of good and evil. Angra-mainyu or Âhriman, who typifies or represents destruction or evil, will have a sphere of action. There will be a constant fight between construction and destruction, good and evil. Then, there will come a time when destruction or evil will cease to exert any influence. All and everything will be for the good. Good will overpower and suppress all evil. This will be the last of the three periods—the third period of 3,000 years.

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[1] Chap. I. *Vide* my Translation of the Pahlavi Bundehesh, pp. 1-4.

Thus, the Pahlavi Bundehesh speaks, in all, of 12,000 years. We are at present in the third period of 3,000 years, in the midst of the conflict between good and evil. We have to fight for good against evil with the fullest conviction, that, in the end there will be all good, and evil will be suppressed. There will be a final day of Resurrection, a day of Hope and Glory. There will be the final Frasho-kêrêti or Frashogard, when every thing will be fresh and good. Let Hope sustain Life.

Hazârâs or Milleniums.

Looking to the account of the Bundehesh itself, of what are called, the historical times, one may take, that the periods which are spoken of as hazârâs or milleniums, are not literally the periods of thousand years. The hazârâs may mean more than a thousand. At least, if we take the hazârâ to be strictly a period of a thousand years, the Bundehesh contradicts itself inasmuch as the third period of 3,000 years has overstayed its appointed time. But we have not to justify here what the Bundehesh says, we have only to take a note of the statement, which, as it is, in the ordinary way, takes the duration of the world to be that for 12,000 years.

The Irânian view of the creation of Man.

I will give here the old Iranian view of the growth or creation of Man during the course of these *hazârâs*. "In the creation of the world, Ahura Mazda first created heaven (âsmân *i. e.* air or the ethereal universe), secondly water (*i.e.*, liquid, maya), thirdly the earth (jamik), fourthly vegetation (urvar), fifthly animals (kirâ) and sixthly Man (anshutâ)."[1] Later Parsee books connect these six successive creations with the six Gâhambârs, or periods of creation.

Now, though Man, the last in the order of creation, is spoken of as created, and though God is spoken of as Creator (Dâtarê), the Pahlavi Bundehesh speaks of the Origin of

[1] The Pahlavi Bundehesh, Chap. I. *Vide* my Bundehesh, p. 8; S. B. E. Vol. V., p. 10.

Man as preceding, at the hand of God, from a lower form of life—from vegetation. Though Man is the result of the creative work of God, he is not a creation in the sense of "something out of nothing." He is created or evolved out of a lower form of creation. We read the following in the Bundehesh: "On the subject of the Nature of Man, it is said in religion, that Gayomard,[1] gave forth his seed at the time of death. That seed was purified by the work (lit. motion) of the light of the sun (robashnih-i roshanih-i khurshid). Neryosong [2] guarded its two parts. One part was accepted by Spendârmad [3]. In the form of *rivâs* (a kind of tree), which grows like a column during 15 years with 15 leaves, there grew up Mashi and Mashyâni [4] from earth, after 40 years, in such a way that their hands were backward on their shoulders; they were united with each other and were of the same height and of similar appearance. The waists of both were united and they were of a similar stature in such a way that it was difficult to recognize which was male and which was female . . . . . . The soul (robân) was first created and then the body (tan). Both came into the form of man from the form of a tree (urvar, L. arbour). The breath (nismo) which spiritually entered into them (mankind) is soul. Now, in that way, there grew up a tree, the fruit or result of which is 10 species or varieties of man." [5]

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[1] The very first primitive being, who, in the phraseology of the modern scientists, may be called "the progenitor or ancestor of the common stock of Life." From another part of the Bundehesh, he appears also to be the first progenitor of Man, before the sexes were developed. The word in the Avesta is "Gaya-maretan," lit. "mortal life." So, Gayomard is the very first progenitor of life, the very first being, whether vegetable being, animal being or human being. The name is then restricted to the first human being. Still later on, as in Firdousi, he is taken as the first Iranian king.

[2] A messenger of God. [3] The Yazata or angel presiding over earth.

[4] The Iranian Adam and Eve.

[5] Bundehesh, Chap. XV, 1-5. *Vide* my Bundehesh, pp. 59-61. S. B. E., Vol. V., pp. 52-53.

Proceeding further in the same chapter of the Bundehesh, we find, that the very first human beings lived on water (âv khurishna) [1] and then began to live on the milk of white-haired goat (buz-i safid mui), and then on the flesh of sheep (gospand). They then produced fire from (the friction of) two kinds of wood, [2] and cooked food. They at first covered their bodies with grass or leaves (gihâ)[3] and then with skins (*pushtin*). They dug into the earth to live in (Pavan zamik gâri barâ khafrûnt)[4]. They then acquired iron and shaping it by means of stone prepared instruments, using a furnace (*tâvaki*) for the purpose [5]. They then began cutting wood with such instruments and prepared wooden huts (padashkhur.)[6]

Gayomard, the very first primitive being or form of existance was sexless. The first progeny (Mashi Mashyâni) had sexes combined in one body. It was after some long time, that a desire for sexual intercourse arose in them.[7] Nine months after cohabitation and conception, a pair—male and female—was born. The parents of the first human stock, devoured their children, the male devouring one of the twins and the female the other.[8] Then, at first, there came into existence seven pairs. Their average age was 100 years. From these pairs and their progeny, there descended 15 races (sardeh) which spread into different parts of the earth. In all, from Gayomard, the first primitive being or form of existence, there descended 25 species, among which there were many which were of a kind of human monsters. For example, there were some beings that had ears on their breast (vargush, bargush); some that had eyes on their breasts (varchashm); some that were one-legged (ayôk regalman); some were bat-winged (parr chegun shabâ); some were with tails (dumbimand), and some were with hair on the body (mui pavan tan).

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[1] *Ibid*, 10. [2] *Ibid*, 13. [3] *Ibid*, 10.
[4] This refers to cave-dwellings. [5] *Ibid*, 16.
[6] *Ibid*, [7] *Ibid*, 20. [8] *Ibid*, 22.

The Evolution or the gradual Creation according to the Bundehesh.

I have described the evolution or the gradual creation, referred to by the Bundehesh, at some length, with a view, that to some scientists, the old Iranian view of the evolution of creation may be of some interest. At the bottom of all that appears to be mythological on the surface, the old Iranian belief seems to be this: Gayomard (lit. mortal life) was the first primitive being, or, what may be called, "life principle." The primitive or the first man or humanity grew or came into existence at the hand of the Creator from a lower form of creation—the vegetable creation. From this Gayomard, the primitive being or form of existence, there descended various species of what Dr. West calls "human monsters" and the progenitors of modern man. The description shows that all life-creation whether vegetable, animal or human, had in remote antiquity one life-principle or life-stock.

Dr. Keith's theory of the descent of Man from more than one type, reminds us of what is said in the Pahlavi Bundehesh about mankind descending from two progenitors both represented to be vegetable in substance. Fifteen races of men are there spoken of as coming down from one progenitor, a plant named *rivas*. The first separate pair coming down from this is represented to be animal in its nature, inasmuch as it devoured its children. From another plant came down other 10 races of mankind, which are at first monstrous races.

A Geneological Tree according to the Bundehesh.

I would draw the attention of my readers to the geneological table prepared on the statements of the Bundehesh by Rev. Dr. Casartelli in his learned work "La Philosophie religieuse du Mazdéisme sous les Sassanides."[1] I give that tree as translated by the late Dastur Pheroze Jamaspji Jamaspasa.[2]

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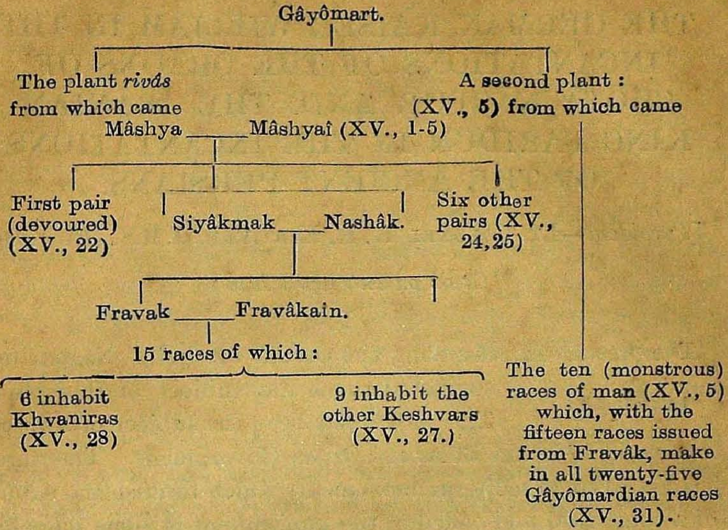
[1] P. 125.

[2] The Philosophy of the Mazdayasnian Religion under the Sassanids, translated from the French of L. C. Casartelli, by Dastur Pheroze Jamaspji Jamaspasa, (1889) p. 133.



Dr. Keith refers in his preface to the present war, wherein, here and there, man fights with man as a beast with beast. The history of Man's antiquity, as presented and summed up by Dr. Keith in his geneological tree, and as reflected in the above geneological tree of the Pahlavi Bundehesh, brings forth before us the fact, that even after thousands of years, the bestial fighting propensities of Man have not died out. As said by Dr. Drummond,[1] Man is as it were built, in three stories, in the lowest of which, the ground floor, there still dwells, even after a period of thousands of years, the animal. Man had a "belligerent past," the nature of which now and then appears on the surface. Many groups of man, such as the Neanderthal Pithecanthropus have died. The group of modern Man that has survived is the one that has "the better brain." But even that "better brain," at times, shows its animal propensities.

[1] "Stones rolled away" by Dr. H. Drummond (1900), p. 128.

THE GERMAN KAISER WILLIAM IN THE INCANTATIONS OF THE ORÂONS OF CHÔTÂ NÂGPUR AND THE IRÂNIAN KING FARIDUN IN THE INCANTATIONS OF THE ANCIENT PERSIANS.

[*President*—LT.-COLONEL K. R. KIRTIKAR, I.M.S. (*Retired*).]

(*Read on 26th April 1916.*)

I

Introduction.

The present unrest among the Orâons of Chôtâ Nâgpur has suggested to me the subject of this paper. This unrest has been the subject of a special *communique* [1] by the Bihar and Orissa Government. The unrest has led to some seditious movements which formed the subject of a court trial and ended in the punishment of some offenders. It has also led the European Association of Calcutta to send a representation to Government, wherein they hold the German missionaries in the district responsible for the unrest.

Who are the Orâons ?

The recently published book of Mr. Sarat Chandra Roy, on the Orâons of Chôtâ Nâgpur, referred to by me in my paper on "The Women's Hunt", before this Society [2], gives an interesting account of the Orâons. According to that book, the Orâons form one of "the purely aboriginal tribes, " of "the secluded Plateau of Chôtâ Nâgpur, " which is "one of the principal centres, in India, of aboriginal and semi-aboriginal tribes." [3] According to the census of 1911, their number, including the Christian converts (about 1,12,738) was 8,64,152. Among these

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[1] Dated, Ranchi, March 23rd, 1916, and published in the *Times of India* of 24th March 1916, p. 7.

[2] "A Note on The Women's Hunt (Jani-Sikar) among the Orâons of Chôtâ Nâgpur," read on 26th January 1916. Journal Vol. X No. 7 p. 543 *et seq.*

[3] "The Orâons of Chôtâ Nâgpur: Their History, Economic life, and Social Organization," by Sarat Chandra Roy, M.A. (1915) p. 1.

about 1,57,414 were Hindus and 5,94,569 were pure Animists. They are very prolific. They call themselves Kurukhs, from one of their mythical hero-kings, Karakh, from whom their country was called Karukh-Des. "Few traces however remain of this personage, and sometime afterwards a new name, Kikat (a name which is however found in the Rigveda) was applied to the country. It is by many alleged that the whole of Kikata in more modern times took the name of Magadha, from the Mags, who settled in its eastern parts."[1] They are considered to be a Dravidian people who emigrated to Chôtâ Nâgpur in Bihar on the banks of the Sen from Carnatic *viâ* the Narbada river.

Mr. Sarat Chandra Roy says that their traditionary legend seems to show that their early ancestors formed "the Vânara army that helped the Aryan hero of Râmchandra in defeating the non-Aryan king Râwana of Lankâ, whose dominions probably included part of Southern India. In the long story of the genesis of man and the spirits recited by the Orâons at their periodical Dândâ-kattâ, or ceremony[2] of 'cutting the (evil) teeth', Râma is spoken as their 'grandfather'."[3] The Vânara in the army of Râma seem to be so called, because 'Vânara' *i.e.*, monkey was their tribal totem. They "abstain from killing or injuring or even domesticating a monkey".[4] The flesh of the monkey is tabu to them.

The unrest, as described in the Government communique.

The *communique* of the Bihar and Orissa, Government thus describes the unrest: "The movement (of the unrest) was started in about August 1915. The original inspiring idea appears to have had a two-fold basis, the object being partly to expel from the Orâon country evil spirits

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1 "The Oraons" by Sarat Chandra Roy, M. A. pp. 3-4.

2 This ceremony is performed at every Orâon house on every possible occasion. The main object of the ceremony is to save men (specially children), cattle and crops from the 'evil-eye' and the 'evil mouth.'

3 "The Orâons" by Sarat Chandra Roy, M. A. p. 19. 4 *Ibid.* p. 22.

who were believed to be responsible for bad crops and high prices, and partly to raise the social position of the Orâons to the higher level occupied by Christian and Hindu converts of the race. The former object was to be attained by the recitation of certain powerful spells (*mantras*), and the latter by the abandonment of degrading practices such as the keeping and eating of pigs and fowls and the use of intoxicants. The excitement produced among the Orâons by the adoption of these measures was doubtless aggravated by the general atmosphere of unrest caused by the war and by the removal from their midst of the members of the German Evangelical Lutheran Mission who had formerly worked amongst them. The younger man began to hold secret meetings in villages at night and the invocation of the German Kaiser crept in the *mantras*, though there is nothing to suggest that any German missionaries were responsible for this. Some acts of violence towards the end of 1915 caused a certain amount of panic amongst the local zemindars and non-aboriginals, but the drafting of a few extra police into the chief centres of unrest had a reassuring effect and with the harvesting of the winter crops, which were unusually good, the movement began to subside. It is not, however, wholly dead yet, as the expulsion of evil spirits from one village results in their transfer to others and the process is likely to continue till the whole Orâon country has been purged. The movement has been followed in places by a somewhat extensive campaign of witch-hunting in which the whole populace and not merely *sokas* or special witch-hunters take part. Several brutal murders of the supposed witches have taken place, but with the conviction of some offenders this form of unrest has also decreased, and will doubtless disappear in time." '[1]

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[1] The Bihar and Orissa Government *communique*, dated Ranchi, March 23, 1916, published in the *Times of India* of 24th March 1916, p. 7.

The Advantage of the knowledge of people's Beliefs and Customs displayed in the communique.

The cool and calm way, free from any alarm or excitement, in which the Bihar and Orissa Government have looked to the movement, and looking thus have worded their *communique*, shows the advantage to Government of its officers patiently studying the various beliefs, customs and superstitions of the people—an advantage often referred to by expert anthropologists and discoursed upon by many a President from the platforms of Anthropological Societies. Hasty and unsympathetic officers, ignorant of the customs and beliefs of the people, would, in such cases, create unnecessary alarm and connect the movement wholly with some movements of political unrest, and thus create the very mischief sought to be undone.

Incantations.

Magic, divination, incantation, necromancy witchcrafts, sorcery, exorcism, &c., all these are terms which can be considered by anthropology under a general head. Some of these may be said to have both legitimate and illicit branches. Of all these, incantations are, to a certain extent, associated with prayers. Those parts of the prayers, which speak of the removal or cure of diseases, physical or mental, and of calamities, can be termed incantations. We have such incantations directly or indirectly associated with all religious writings. They are intended to invoke good spirits and to counteract the work or influence of evil spirits. The *mantras* or incantations of the Orâons seem to be of such a stamp.

The Expulsion of Evil Spirits from the Villages.

The communique refers to the expulsion of Evil Spirits from village to village. Such movements of expulsion die their natural death when the process of expulsion is completed and the Evil Spirit or Spirits are driven away from the last village to dreary mountains and deserts or to the sea. In this connection, I would draw the attention of my readers to my papers [1]

[1] Journals of the Anthropological Society of Bombay (*a*) Vol. IV No. 8 pp. 419-426. (*b*) Vol. X, No. 3 pp. 209-228 and (*c*) Vol. X, No. 7 pp. 543-47.

entitled "*Mata no rath*" (the Chariot of the Goddess) "The Devil-driving procession of the Tibetans," and "A Note on the "Women's Hunt" (Jani Sikar) among the Orâons of Chôtâ Nâgpur."

Object of the Unrest.

We gather from the Government communique that the inspiring idea of the movement was two-fold. (1) The Campaign against Evil Spirits who are supposed to bring bad crops and to enhance food prices.[1] (2) The raising of their social position to that of the native Christians. As is often the case with many people, they resorted to *mantras* or incantations to avert the above evils. But the special feature of these incantations is that they invoked the name of the German Kaiser in them.

Social amelioration, a result of the unrest.

The unrest is confined to non-Christian Orâons who number about 89,000. As a result of this movement, one of the objects of which was some social amelioration, they have given up eating fish and flesh and drinking liquor. This result draws our special attention to the fact, that, at times, even social reform or amelioration is a comparative word. The Orâons, who were upto now eating flesh and fish and were drinking liquor, are now abandoning these with a view to ameliorate their condition. They look to the change as a kind of social reform, while in our midst, there is a movement among educated Hindus, who have hitherto abstained from fish, flesh and wine, to resort to the use of these.

The connection of Missionaries with the unrest.

The Bihar and Orissa Government does not accept in its communique of 24th March, the suggestion "that any German missionaries were responsible for this." But the European Association of Calcutta, in its letter to the Government of India,

[1] For an instance of the belief in evil spirits exorcing an influence on hail-storms which harm the crops, *vide* my paper before this Society on "A Devil-driving procession of the Tibetan Buddhists, as seen at Darjeeling and a few thoughts suggested by it" (Journal of the Anthropological Society of Bombay, Vol. X, No. 3, pp. 221-3.)

does not agree with the Bihar and Orissa Government, and says : "It is difficult to imagine this unrest occurring if German missionaries had not been in any way connected with the district." We all admire the good social work which most of the Christian Missions do in India. But the trend of the work of some Missions or Missionaries, especially in matters of religious beliefs, is not always for the good. If what the European Association advances is true, here is an example of that kind. At times, their less careful teachings create a state of belief, which, between two stools, bring the people, among whom they move to the ground. Goethe, the poet-philosopher of the "Vaterland" of these German missionaries, at one time, said : „ I happened to advocate the people whom they (the missionaries) sought to convert, and to declare that I preferred the primitive state of those ignorant nations to that to which they had been brought." [1]

Why was the Kaiser invoked ?

There seems to be a general tendency among people, modern or ancient, who resort to incantations for a good purpose, to invoke the name of a Deity, or of a powerful person, at times an imaginary person, who is well-nigh deified. In the case of the incantations of the Orâons, the German Kaiser has been such a personage. The question is: "Why the German Kaiser specially"? It seems, that owing to the present war, the name of the Kaiser as a powerful personality, opposing the joint strength of more than one nation, has been on the lips of many. This supposition may be due to the reports and rumours that may have come to their ears; or the German missionaries, who moved among them, may have possibly brought to their notice the great personality of their king, and that, perhaps, even without any intention of raising any political unrest.

The mass of the people in many an Indian village or district, at times get satiated, if not tired, with their usual god or gods,

[1] "Memoirs of Goethe, written by himself," (1824) Vol. II, pp. 117-18.

especially their village god or gods. When the feat or power, real or imaginary, of a god or gods, foreign to their village or villages, is mentioned or brought to their notice, they immediately take to that, especially during times of difficulties. They think, that in spite of their daily and frequent prayers, their own gods have not stood by them in times of their difficulties, or have lost their divine power or efficacy. So, they are inclined to try new ones.

As in the case of a god or gods, so in the case of the person or persons, living or dead, whom they may have sanctified Something like that seems to have happened with the Orâons. Their difficulties of bad harvests, and their fall or decline in social status in comparison with others, may have been attributed to the loss of efficacy or power of their god or gods, or of their deified person or persons. So, they were on a look out for a fresh powerful personality, the invocation of whose name may avert their dangers. That personality was found by them, or, perhaps, willingly or unwillingly, supplied to them by the German missionaries, in the person of the Kaiser, as that of a great king in a distant country, who, by his power, defied many enemies. The proverb says, that "distance adds to enchantment." So, the distance of the country, where the powerful personality ruled, added to their admiration of him.

Various ways in which things or persons are sanctified or deified.

One cannot probe sufficiently well all the reasons, why the Orâons of Chôtâ Nâgpur have sanctified the ruler of a country thousands of miles away from their country, whom they have never seen and who exists before their mind more in imagination than in reality. But we have some instances, somewhat amusing, somewhat strange, of persons, real or apocryphal, and even of things, passing into the class of sainthood. The following are some such instances of persons and things being sanctified and admitted into Martyrology in various strange and unexpected ways.

(a) Buddha in the Roman Catholic Martyrology.

Just as we see, in the present case, a Christian king of a distant country, pass, for one reason or another into the sainthood of a tribe of this country, *viz.*, the Orâons, we have a corresponding case, in which an Indian prince has passed into the martyrology of the Roman Catholic Christians. It is that of Gaotama Buddha. The Christian story of Barlaam and Josephat, is believed by many Christian scholars to be the Christianised version of the legendary history of Buddha Sakya Muni, one of whose titles is Bodhisatva. Prof. MacDonnel says: "That the founder of an atheistic oriental religion should have developed into a Christian saint is one of the most astounding facts in religious history.[1]" We have an interesting account of this transference in Jacob's Barlaam and Josaphat.[2]

The author of this book, in his learned Introduction, presents interesting evidence to show, that, in about the 5th or 6th century, Buddhistic legends and doctrines [3] went to Syria and got mixed up with the Christian dogmas and legends prevalent there. The Indian Zarmanochegas [4] by name, a native of

1 Prof. MacDonnel's History of Sanskrit Literature, p. 420.

2 Barlaam and Josaphat. English Lives of Buddha edited and introduced by Joseph Jacobs (1896).

3 The pith of what this author says is this : Both Buddha and Christ represent the ideals of a whole continent. Buddha represents Asia's ideal "To Be," while Christ represents that of Europe "To Do." Buddha is a *contemplative* Sage, Christ a *beneficient* Saint. But, though their aims are different, their methods are similar. They both fight against the World. The similarity of the schemes of both consists of the following : The legends of both present the parallels of (*a*) the Annunciation, (*b*) the Massacre of the Innocents, (*c*) the Temptation in the Wilderness, (*d*) the Marriage at Cana, (*d*) the Walking on the Water, (*e*) the Transfiguration. (*f*) Again both taught by parables, some of which are well nigh the same; *e.g.*, those of the Sower, the Prodigal Son, Seed and Soil. (*g*) Both lay stress upon the Spirit against the Letter and upon the opposition between Riches and Spirituality and upon inward Purity (*h*) Both recommend a Brotherhood or Church. (*i*) Even the formalities of some of their rituals is the same.

4 Supposed to be another form of Zarmanus, or Garmanus, another form of Sarmanas, a sect of Indian philosophers.

Bargosa [1], referred to by Strabo as having gone to the court of Augustus Cæsar, from Barygaza from the Indian king Porus, [2] the "sovereign of 600 kings," [3] and who is said to have immortalized himself by burning himself to death at Athens, seems to have been a Buddhist. His fame, as an Indian, who, though in a prosperous state of life, burnt himself to escape a possible or probable calamity in future, may also have drawn the attention of the people at Judea.

Now, Mr. Joseph Jacobs traces the origin of the Christian story of Barlaam and Josephat through different successive sources. He gives a table giving the pedigree of the works giving the story from earlier times to the present times, and shows, that it may have come down from an Indian original through its Pahlavi version, now lost. From Pahlavi it must have gone to Arabic, in the same way as the story of Kalila and Damna has passed into that language. From Arabic, it went through various ways to the various sects of the Christians. It is supposed that the name Joseph or Josaph is a variant of Bodhisattva, a word used for "the man who is destined to become a Buddha." [4] It began to take that shape through Persia. Bodhisattva became Budhaspa. Mr. Jacob thinks that the 'Aspa' form at the end is a favourite form with the Persians at the end of many names. For example, take the names of the members of Zoroaster's family: Pourushaspa, Paitaraspa, Hachaêdaspa. So, Bodhisattva became at first Buddhaspa. It may be so; but, I think, it is more probable that the change is due to the fact, that the same letter in Pahlavi can be read as 'v' and 'p'. I am inclined to trace the equations as follows: The India Bodhisattva or Budhisattva, when written in Pahlavi could also be read Budhisatpa, which,

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[1] Another form of Barygaza which is Baroatsch, Barutsch or Broach.

[2] A general name of Indian kings.

[3] Strabo Bk. XV, Chap. I. 73. Hamilton and Falconer's Translation Vol. III, p. 119.

[4] Barlaam and Josaphat, by Joseph Jacobs, Introduction, p. XXXV.

by dropping the 't', became Budhisapa, and then, possibly through the fondness of the Persians for the word 'aspa' became Budhaspa. Then, to proceed further in the change, on coming to the Arabic, the letter 'b', owing to a change in the *nuktehs*, became 'y' and the word became Yudhasp. Y often becomes j and p becomes f. So Yudhasp became Joseph. In Josaphat, perhaps the 't' that had disappeared, re-appeared changing places. I would place the equation in Pahlavi and Arabic characters as follows :—

बूधीसत्त्व = Pahl. [illegible] = Pahl. [illegible] = Pahl. [illegible] = Arab. بودسپ = يودسپ = جوسف

Whatever be the way, in which the story of Buddha went to the West, the fact is, that Buddha as a great and pious ethical teacher was somehow sanctified in the Christian Church. In the Greek Church, also known as the Orthodox Eastern Church, his feast day is 26th August. In the Martyrologium of the Roman Church, it is 27th November. It is said that even a Church (Divo Josaphat) is dedicated to him at Palermo.

(*b*) St. Veronica. The case of a handkerchief, raised to the rank of a Saint.

I have said above, that at times, for one reason or another, people sanctify personages who do not really exist. We are told of such instances in the case of St. Veronica and St. Amphibalus. "It is said, that a Jewish lady (Berenice by name), moved with pity, gave to Christ her handkerchief when he was on his way to Calvary, so that he may wipe off the drops of perspiration produced by agony upon his face. By some miraculous power, 'the true image' of Christ was left upon that handkerchief when he wiped his face with it. He then returned the handkerchief to the lady. Now the Greco-Latin words for 'the true image' are *vera icon*. So, the handkerchief was known as *vera icon*, *i.e.*, 'the true image.' This was then the name of a vestment or of a part of a dress; and it was subsequently transmuted into that of a saint, as St. Veronica. Current Roman Catholic tradition says that the

Jewish lady, who was subsequently known as Veronica, latterly cured Tiberius of a sickness by means of this miraculous handkerchief. This cure convinced Tiberius of the Divinity of Christ and he sent the doubting Pilate into exile. This handkerchief is said to have been preserved upto now in Saint Peter's at Rome. But, as it happens in the case of many relics connected with the name of Christ, there are other churches which claim to have the honour of having the handkerchief. One church at Milan and another at Spain claim to have it. The festival of this saint, St. Veronica, is observed on Shrove Tuesday. It is not one of the obligatory festivals."[1]

(c) St. Amphibalus. The case of an ecclesiastical cloak, raised to the rank of a Saint.

Another instance is that of St. Amphibalus. Mackay the author of the History of Freemasonry, think that St. Amphibalus was an apocryphal personage. He says it "was the ecclesiastical name of a cloak, worn by the priests of the Romish Church over their other vestments. It was as vestment ecclesiastically transmitted into a saint, as the handkerchief, on which Christ left the image of His face ... ... became ... ... converted into St. Veronica."[2]

(d) St. Oracte.

Another peculiar instance of mutilations and changes of names and thus of non-existing persons coming into existence as great personages and even as Saints, is that of St. Oracte. They say that there was a mountain of the name of "Soracte." A copyist who wrote his name, by some mistake, put a full stop after the first letter 'S' of this name. He wrote the name as S. Oracte. The name was then mistakenly read as S. Oracte and the separated letter S. was taken to be an abbreviation of Saint. The name was then taken to be that of a saint, St. Oracte. Thus the name of a mountain was taken to be that of a saint and this

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[1] Mackay's History of Freemasonry. *Vide* my Paper on "The Legendary and the Actual History of Freemasonry" in my Masonic Papers, p. 104-5.

[2] Mackay's, History of Freemasonry, p. 91.

saint was admitted in the Roman Catholic Martyrology.[1] This saint is also spoken of as St. Oreste.

The German Kaiser, invoked as a Good Spirit or Evil Spirit?

Now the question is: Is Kaiser William II invoked by the Orâons in their *mantras* or incantations as a Good Spirit or as an Evil Spirit. The writer of an article in the *Times of India*, says: "The Orâons are extremely superstitious, and it is extremely probable that they attribute failure of crops to an evil spirit in the shape of the German Kaiser. When it was alleged in defence of Warren Hastings that a temple had been built in his honour in India, Burke retorted that Indians built shrines not only to benevolent but also to malevolent deities such as the goddess of Cholera and Small-pox. The Orâon's deities are mostly of the latter kind, and his life is one long round of propitiatory acts and offerings. It would be nothing surprising, if some hints of the Kaiser's exploits in Belgium had penetrated even to the haunts of the Orâon, suggesting to his untutored intelligence the existence of a more sinister deity than any in his pantheon, needing propitiation."

I think, that the Orâons invoke Kaiser Wilhelm in their incantations as a Good Spirit and not as an Evil one. As a matter of fact, we have no evidence to say, that some body or bodies worked upon the untutored minds of the Orâons and showed to them, pointing to Belgium or to any other country, any devastating spirit or destructive inclination of the Kaiser. On the other hand, there were the German missionaries in their midst, who, knowingly or unknowingly may have represented their Kaiser as a great, powerful, bold man, who stood against the power, not only of Britain, but also of other allies. In the case of the *mâtâs*, the goddesses of Small-pox, Cholera, &c., the people not only heard stories of the accumulated experience of ages, but themselves experienced their devastations[1]. In the case of the Kaiser there is nothing of the kind. There is neither any tradition of accumulated experience, nor any actual or personal experience of

Animism, the Seed of Religion, by Edward Clodd, p. 92.

sufferings. But man, especially simple primitive man, is more inclined to be taken captive with the rumoured grand enterprising deeds of some personality. It is possible, that the German missionaries may have had a witting or unwitting hand, however small, in raising the Kaiser to the higher platform of great and even divine men. Unfortunately, we have not before us the wording of the incantation to judge more definitely on the subject. The name of Alexander the Great suggests itself to us in the consideration of this question. Even after more than 20 centuries of his invasion of India, not of whole India but of only a part of India, he is, as it were, held as a great god or Dev who did supernatural facts. According to Anquetil Du Perron, who travelled in the Salsette about 150 years ago, some Hindu Brahmins believed, that the wonderful caves of Jogeshri, Monpeser and Kenery in the Salsette, which, they thought, could not be built by the hand of ordinary man, were built by the superhuman hands or power of Alexander. Even the Elephanta caves on the other side of our harbour are attributed to Alexander [2].

The Kaiser invoked as 'Baba.'

All the above considerations show that the Kaiser is looked at as a Good Spirit. Again, we learn from the report [3] of the trial of seven Orâons, that the Orâons spoke of the German Kaiser as 'Baba.' [4] The use of this word also shows the same thing. We read that "turning towards the west they offered water to the German 'Baba' as their object of worship. They sang songs in chorus invoking the German 'Baba' and *Paschim* or the

[1] Even, in their cases, one cannot, with any certainty, say that they are looked at as malevolent spirits. They are invoked for help against diseases. Even monotheists at times, speak, of appeasing the wrath of God.

[2] Gasparo Balbi, who wrote in 1580, quoted by Dr. Gerson da Cunha in his "Origin of Bombay" p. 22.

[3] Telegram, dated Calcutta 22nd April, in the *Times of India* of 24th April 1916, p. 10.

[4] 'Baba' is a familiar word with the Orâons for 'father.' We find it in one of their songs (The Orâons of Chôta Nâgpur, by Sarat Chandra Roy, M. A. p. 482).

West Baba to drive away demons." The word 'Baba' is used in India with the names of saintly personages. For example, the Sikhs speak of Guru Nânak, the founder of their sect, as Bâbâ Nânak. Mahomedans sometimes speak of their *pirs* or saints as Bâbâ, for example Bâbâ Rishi, whose Zîârat we see on our way to Baramula from Gulmarg in Kashmir.

Rai Sarat Chandra Das Bahadur, as an Evil Power.

We saw that the Orâons seem to take the Kaiser as a Good Spirit. We have an amusing instance of how an Indian traveller of Tibet has been taken as an Evil Spirit and as being a person who turned a sweet water lake into poisonous lake. It is that of the well-known Tibetan traveller, Rai Sarat Chandra Das Bahadur, C.I.E., a daring and enterprising traveller who travelled in Tibet about 40 years ago.[1] He was taken by the people there to be an Englishman and the following story is given about him:

"A strange story is told about how it, the lake, turned poisonous. About twenty years ago, as the Tibetans tell, the famous Sarat Chandra Das, an Indian by birth, who passed for an Englishman, came from India and pronounced a spell upon the lake; the water at once turned as red as blood. A Lama, they say, came along and turned the water back to its original colour, but it still remained poisonous. One cannot believe anything that the Tibetans say, but the water seems to have really turned red. Sarat Chandra Das cannot have done that, but, unfortunately for him, it was just after his return from Tibet that the water thus changed. Sarat Chandra Das, as every one knows, is an Indian, but Tibetans, with few exceptions, think him to be an Englishman. Any way the water of the lake must have been poisonous for a long time, for the water is stagnant, there being no current, and there are diverse poisonous elements near the lake."

[1] For the cruel punishment meted out by the Tibetans to a grand Lama, who assisted Rai Sarat Chandra Das Bahadur, *vide* "Lhasa and its Mysteries" by Dr. A. Waddell, (1805,) pp. 7-8.

II.

King Faridun in Iranian Incantations.

As a parallel to the modern instance of the use of the name of a great king in incantations by the Orâons of Chôtâ Nâgpur, we have the case of the use of the name of Faridun, a great Iranian king, in some Iranian incantations, charms or amulets. I have read the following papers [1] before this Society on the subject of charms or amulets:

1. "Charms or Amulets for some Diseases of the Eye" read on 28th March 1894.[2]

2. "Nirang-i Jashan-i Burzigarân". A Religious formula used as a charm on the day of the Festival of the Cultivators," read on 24th August 1900.[3]

3. "An Avesta amulet for contracting friendship," read on 31st October 1900.[4]

In these three papers, I have given in all four incantations or charms. They are intended for the following purposes:

1. To cure a complaint of the eye.

2. To protect fields of cultivation from the attack of noxious creatures on the crop, and to protect the people from all demons, demonesses, sorcers, sorceresses, tyrants, sinners, robbers, &c.

3. To consecrate the sand which is thrown in the fields referred to above (No. 2, and in houses for driving away noxious creatures, devils, demons, &c.

4. To contract friendship with a person or persons.

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[1] *Vide* my "Anthropological Papers" Part I, pp. 43-50 pp. 122-130 and pp. 131-40.

[2] Journal Vol. III. No. 6, pp. 338-45.

[3] *Ibid.* Vol. V. No. 7, pp. 398-405.

[4] *Ibid.* pp. 418-25.

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modern British. He does not jump into the arena with a brand new theory, but presents his case on the authority of some previous scientific writers and of modern scientific facts. He thus presents his case:[1]

"In their standard Atlases and school geographies, the Germans colour Great Britain, Holland, Denmark, Norway and Sweden with the same tint as their own Empire, to indicate that all those lands are inhabited by branches of the great Teutonic family. Our best historians are inclined to admit the German claim; we cannot deny, even if we had the desire, that English and German are cousin tongues. It is an historical fact that the Anglo-Saxons came from lands lying on the western shores of the present German Empire. Those, however who have studied the modern populations of Britain and Germany have reached a very definite and very different conclusion—namely, that the Briton and German represent contrasted and opposite types of humanity. . . . . . .

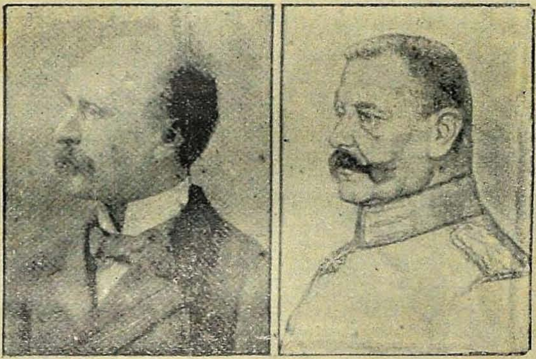
"In the majority of Britons—English, Welsh, Scottish and Irish—the hinder part of the head, the occiput projects prominently backwards behind the line of the neck; the British head is long in comparison with its width. In the vast majority of Germans the occiput is flattened as if the hinder part of the head, when still young and plastic, has been pushed forwards and upwards. The peculiarity of the German skull is due to no artificial means; we know that the prominent occiput and flattened occiput are characters which breed true over thousands of years and that they are characters which indicate a profound racial difference ... ... How are we to reconcile history with actual facts—for it is undeniable, from an anthropologist's points of view, that British and Germans belong to opposite European types? The explanation is easy. With the exodus of the Franks to France and

[1] An article entitled "The War from a new angle. Are we cousin to the Germans" in the *Graphic* of December 1915, p. 720.

the Anglo-Saxons to Britain in the fifth, sixth, seventh and eighth centuries of our era, Germany was almost denuded of the long-headed elements in her population; even in those early centuries, the German "long-heads" were concentrated in the western shore-lands, and in modern Germany it is only in these same lands, forming less than one-fifth of the total empire, that we find a good proportion of "long-heads" amongst the German people. When the Franks and Anglo-Saxons were moving into France and England, the great area now covered by the German Empire had been invaded from the east—from the regions now occupied by Russians, Poles and Czechs—by swarms of people with flat occiputs and short heads, men of the Hindenburg type. History relates that by the end of the sixth century this type had overrun all the area of modern Germany, except the lands along the western shores. We now know, however, that the permeation of Germany by men of the Hindenburg type (*i.e.*, the "short-heads") did not begin with the break up of the Roman Empire. In ancient graves of the early iron, bronze and neolithic ages we find the Hindenburg type, showing that the westward movement of the flat occiputs had set in thousands of years before the days of the Roman Empire.

"With the exit of the Franks and Anglo-Saxons, the short-headed ancestors of modern Germany were left as the dominant type of Germany .. .. There can be no doubt that certain aptitudes do belong to certain races and breed true from generation to generation. The flat occiput has never shown any aptitude for the sea. All the races which have commanded the sea—the Portuguese, Spaniards, Dutch, Norwegians and British—have long-heads with prominent occiputs. It is remarkable that even at the present day the German navy recruits its crews from the western shores, where a long-headed element still manages to survive."

I give here the portraits of the two types referred to by Dr. Keith.



It is the above article of Dr. Keith that has suggested to me the subject of this paper. From the above long passage, quoted from Dr. Keith's article, what we learn is this :—

1. The Britons and Germans were, at one time, kith and kin, or cousins. (*a*) The ancient History of these two countries and (*b*) Philology, the science of languages, show this.
2. They are no longer kith and kin or cousins now. Anthropometry, a branch of Physical anthropology, shows this.
3. When they were kith and kin, both were long-headed with prominent occiputs.
4. What has broken up the cousinship, is the fact, that, whereas the whole of Britain has up to now continued to be long-headed with prominent occiputs (*i.e.* the back parts of the head), Germany has now mostly become short-headed with a flattened occiput.

The ancient Germans and the Indo-Iranians.

It is not only on the attention of the Britons, that the ancient Germans, as said by Gibbon, have a strong and domestic claim, but also, to some extent, on the attention of the Indo-Iranians—the Hindus and the Parsees. Dr. Keith has referred for the proof of the old cousinship to the evidences of history and language. (*a*) The very fact, that the ancient Germans belonged to the Aryan group of people and that their language belonged to the Aryan stock of languages, known otherwise as the Indo-Germanic group, points to their claim, however small, upon our attention. (*b*) Again, their tribal or communal constitution and some of their old customs remind us of our old Indo-Iranian constitution and customs. For example, as we will see later on, their Townships have been compared to our Village-punchayets. (*c*) The Indian custom of prohibition of widow-marriages and (*d*) the custom of Suttee have their parallels among the Germans. (*e*) As regards history, though the

history of India or Iran is not closely related to that of ancient Germany, it is not altogether without some connection. The ancient Germans, at least some one or another of their tribes, at one time or another, had formed an alliance with the ancient Roman Empire, and, as such allies, forming a part of the Roman Army, fought against the ancient Persians in the long wars of Rome with the Persians. (*f*) Again, take the case of their contact with the Huns, who, under one name or another, had a long history of about 2,000 years, during which they ruled and exerted power in one part or another, both of Asia and Europe, and made their power felt in various countries, from China in the East to Gaul (modern France) in the West. When checked in the East, they pushed to the West, and *vice versâ*. Those Huns were moving to and fro like the waves of an ocean. On one hand, they had some share in the diffusion of the ancient German tribes, and on the other they had some check from the Germans. Their check in the West had some influence on their inroads in the East—in Persia and even in India.

The ancient Persians under the Sassanian kings were undermining the power of the Romans in their Eastern provinces; the Scythian and the Sarmatian tribes which spread from the Caspian sea down to the river Vistula, were doing so in some of their Northern territories; and the ancient Germans did this in their Western provinces. As Gibbon says, the ancient Germans "first resisted, then invaded, and at length overturned the western monarchy of Rome."[1] These "wild barbarians" became "the formidable enemies of the Roman Empire." Thus, the ancient history of Germany had, through Rome and through the Huns, some connection, however distant, with the history of Persia and even with that of India.

Gibbon thus refers to the commencement of the above influence of the Persians on the history of Rome, on which

[1] Gibbon's Decline and Fall of the Roman Empire; Chap. IX, Vol. I, p. 128.

ancient Germany also exerted its influence. "In the more early ages of the world, whilst the forest that covered Europe afforded a retreat to a few wandering savages, the inhabitants of Asia were already collected into populous cities, and reduced under extensive empires, the seat of the arts, of luxury, and of despotism. The Assyrians reigned over the east, till the sceptre of Ninus and Semiramis dropped from the hands of their enervated successors. The Medes and the Babylonians divided their power, and were themselves swallowed up in the monarchy of the Persians, whose arms could not be confined within the narrow limits of Asia. Followed, as it is said, by two millions of men, Xerses, the descendant of Cyrus, invaded Greece. Thirty thousand soldiers, under the command of Alexander, the son of Philip, who was entrusted by the Greeks with their glory and revenge, were sufficient to subdue Persia. The princes of the house of Seleucus usurped and lost the Macedonian command over the East. About the same time that, by an ignominious treaty, they resigned to the Romans the country on this side of Mount Taurus, they were driven by the Parthians, an obscure horde of Scythian origin, from all the provinces of Upper Asia. The formidable power of the Parthians, which spread from India to the frontiers of Syria, was in its turn subverted by Ardshir, or Artaxerxes, the founder of a new dynasty, which, under the name of Sassanides, governed Persia till the invasion of the Arabs. This great revolution, whose fatal influence was soon experienced by the Romans, happened in the fourth year of Alexander Severus, two hundred and twenty-six years after the Christian era."[1]

All these facts lead to show that the history of the ancient Germans, claims our attention also, though perhaps not to the same extent as that of the Britons. At the present time, when the former views of friendship or cousinship are revised and many a question is examined from different angles of vision, and

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[1] Gibbon's History of the Decline and Fall of the Roman Empire. Chap. VIII (1845), Vol. 1, pp. 117-18.

when in that examination, history, philology, &c., are referred to, some knowledge of the ancient history, constitution, manners and customs of the ancient Germans, one of the old branches of the old Aryan stock, will, I hope, be found interesting, by many, especially by members of an Anthropological Society like ours.

III.

Ethnographical cousinship between the English and the Germans, and among several fighting nations of the present war.

Firstly, we will speak on the subject of the cousinship of the English and the Germans. We can look to this subject both from (*a*) the wide ethnographical and (*b*) the philological points of view. From both these points of view, we find that the English and the Germans are cousins. Let us take the ethnographical question first. The Human family is divided by Ethnographists into three principal divisions :—1. The White or Caucassian stock of men which contains about 640 millions. 2. The Yellow or Mongolian or the Turan-Chinese stock containing about 600 millions. 3. The Black stock. It is believed that the Yellow or the Mongolian stock preceded others.

The first, *i.e.*, the White stock is divided into three sections: 1. The Egyptian. 2. The Aryan or Indo-European or Indo-German. 3. The Semides or Shemites.

The Aryans again are divided into 7 principal branches: (1) Iranian, (2) Hindu, (3) Greek, (4) Italic, (5) Celtic, (6) Teutonic and (7) Slavic or Slavonic.

Looking to the first large division into three groups, we find, that not only the English and the Germans, but we, the Indians and Iranians also, belong to the same group—the White or Caucassian group—and are cousins. Coming to the subdivision of this first large group of the White or Caucassian stock, we continue to be germane or cousins, as we belong to the same Aryan, or Indo-European or Indo-Germanic sub-

division. Descending one step further in the sub-sub-division of the Aryan stock, we find that the Germans and Britons still continue to be cousins or germane.

The Germans belong to a branch of the Teutonic race, which itself is a branch of the Aryan race. Among the belligerents of the present war, the principal are the following:—1. The English, who belong to the Teutonic branch of the Aryans. 2. The French, who belong to the Italic branch of the Aryans. 3. The Russians, who belong to the Windic or Slavonic branch of the Aryans. 4. The Germans, who belong to the Teutonic branch. 5. The Austrians, who belong to the Teutonic branch. 6. The Belgians, who belong to the Windic branch. 7. The Serbians, who belong to the Windic branch. 8. The Turks who belong to the Turanian stock. 9. The Japanese who belong to the Turanian stock. 10. The Italians who belong to the Italic branch of the Aryans. 11. The Bulgarians, who belong to the Windic or Slavonic branch. Thus, we see that most of the fighting nations are Aryan.

If we look to the principal races of the powers that fight in the present war, as given above, we find that, as far as the majority of the nations is concerned, it is to a certain extent a civil war between the cousins of the same Aryan group. But when we look to all the people or nations that take a part, great or small, direct or indirect, in the present war, we find that it is very properly termed a *world-war*. Dr. Keith, in his geneological tree showing the descent of Man, referred to in one of my former papers before this Society, divided Humanity extant, into 4 groups, taking the nomenclature into a very wide sense—African, Australian, Mongolian and European. Looking to the fact, that representatives of all these four groups take some part in this war, it is really a great *world-war* a great *human war*—a war among all the offshoots of the Human stem now extant.

IV.

Philological cousinship.

Looking to the subject from the philological point of view, we find the same cousinship existing.

I give here a table which gives the general division and sub-divisions of the languages of the many nations of the world. From this table we see, that people speaking the languages of almost all the principal stocks into which languages are divided fight in the present gigantic war. This table shows, that, not only are the German and English languages, the "cousin tongues" as referred to by Dr. Keith, but that the Indian and Iranian languages also are distant "cousin tongues."

As Prof. Max Muller says: "The Aryan languages together point to an earlier period of language, when the first ancestors of the Indians, the Persians, the Greeks, the Romans, the Slavs, the Celts and the Germans, were living together within the same enclosures, nay, under the same roof." At this time, they spoke a common language, which can be called the mother of the languages of them all.

V.

We will now speak of (*a*) the early history of the ancient Germans and (*b*) of the institutions, religion and manners in historic times as described by Tacitus in his Germania. Tacitus was a famous Roman historian who lived from A.D. 55 to 130. Of all his works on history, his history of the ancient Germans is well-nigh complete and much admired. Gibbon has drawn largely from it in his History of the Decline and Fall of the Roman Empire[1], for his account of the ancient Germans from very early times to the time of Emperor Decius, who took the imperial dignity in 249, carried an expedition against the Persians, persecuted the Christians and died during his march

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[1] *Ibid.* Chap. IX, entitled "The State of Germany till the invasion (on the Roman Empire) of the Barbarians in the time of the Emperor Decius."

against the Goths. Tacitus dealt with the history, institutions, manners and customs of the ancient Germans, because, both before his time and in his times, they had come into contact with, and had affected the history of, his own Roman people. To understand that contact and influence clearly, one may very profitably peep a little into the history of ancient Germany. That history presents a very wide field for treatment, but we will cast a mere glance upon it, because it is some parts, here and there of that history which presents to us some traits of the character of the people, who, at one time, were the close 'kith and kin' of the great English people. The history of ancient Germany, is, in some of its parts and to a certain extent, the history of the Roman Empire, because the ancient Germans had, with others, a strong hand in bringing about the downfall of the Roman Empire. It was in the company of the Romans, as their allies, or as soldiers in their service, that the ancient Germans had fought with the Egyptians and the ancient Persians. So, in considering their ancient history, we have to a certain extent, to consider also some periods of the history of ancient Rome. That being the case, I hope, some digressions in this paper will be held pardonable.

The various etymologies of the word German, showing the variety of their influence

The word German is variously derived. The variety of these derivations shows the sphere of the influence of the country on adjoining nations. The English word "Germane" in the sense of "related, allied, akin," has some connection with one of the following etymologies, and suggests the question, whether it was not adopted by the English with some idea of relationship or cousinship with the German.

(*a*) According to Tacitus, (Ch. II.) 'German' was the name of a tribe which crossed the Rhine and expelled the Gauls. The name of the tribe was latterly adopted by the nation in general.[1] (*b*) Some derive the name from Lat. Germanus

[1] According to Cæsar, the Belgæ, the people of modern Belgium, were descended from the above tribe of the Germans.

meaning neighbour [1]; the adjoining Gauls (of modern France) applied this name to them. (*c*) Some derive it from a Celtic word for "shouters," the word being applied to them on account of their war-cry. Tacitus refers to their 'barding' peculiar verses which gave them courage in their war with the Romans. (*d*) Some derive the word from "Wehrmann," *i.e.*, a man of war, applied to them on account of their early military operations. The French speak of the country as Allemagne from the name of the tribe of Allemanne (*i.e.*, all men), who all possessed lands in common. The Germans call themselves 'Deutsch', which word comes from Gothic 'Theuda' meaning the people. Their Roman name 'Teutons' is a rendering of an old form of Deutschen.

Boundary of Ancient Germany in the time of Tacitus and later on.

The extent of ancient Germany, at the time when Tacitus (A.D. 55 to 130) wrote his Germania in A.D. 98, was great. It was "separated from Gaul (modern France), Rætia (modern Bavaria and the adjoining country), and Pannonia (Lower Hungary and part of Austria), by the rivers Rhine and Danube; from Sarmatia (the plain from the Vistula and the Dneister to the Volga) and Dacia (modern Maldavia) by mountains ... ... The rest is surrounded by an ocean [2]" (the North Sea or the German ocean.)

In the third century A.D., Germany, excluding the Roman provinces westward of the Rhine, included nearly a third part of Europe. It included "modern Germany, Denmark, Norway, Sweden, Finland, Livonia (a Baltic province of European Russia), Prussia and the greater part of Poland.[3]" In short,

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[1] It is this derivation that has given the word "germane" in the sense of 'related' to the English. It is worth noting that the names of some other places are similarly derived; for example, the name Pahlavi (Parthia) has come from a similar derivation. So, also the name 'Paris.'

[2] Germania of Tacitus, Chap. I, Translation of Dr. J. Aikin, (1823), p. 1.

[3] Gibbon, Chap. IX. Ed. of 1845 p. 128.

it included, besides the states which form the modern German Empire, portions of modern Austria, Switzerland, the Netherlands and some other adjoining districts. The complexion, manners and language of the people of all these countries "denoted a common origin and preserved a striking resemblance."[1] This large country was bounded on the west by the Rhine which separated it from the Gallic province of Rome. It was bounded on the south by the Danube, which divided it from the Roman province of Illyria (the Eastern coast of the Adriatic, including modern Croatia, Dalmatia and Herzegovina). The eastern boundary often varied, because the Germans and the Sarmatians often warred. But, generally, the Carpathian mountains on the east of Hungary formed the eastern boundary. The northern boundary lay beyond the Baltic and the Scandinavian peninsula, containing Norway and Sweden.[2] It is said by modern scientists that the level of water in the Baltic falls ½ an inch every year. So, about 2,000 years ago, at the time of the ancient Germans, a great part of the modern Scandinavian peninsula must be under the waters of the Baltic.

According to Pliny (A.D. 23-79),[3] who lived some time before Tacitus, Germany, whose coast line in a straight line was said to be 686 miles, and when indented, about 2,500 miles, was inhabited by several German nations or tribes.

These were :—1 the Vandili, a Gothic race which originally dwelt on the northern coast of Germany. 2 Ingævones. 3 Istævones. 4 Hermiones. 5 Pleucini.

The Vandili included (*a*) The Burgundians, supposed to be a Gothic people, (*b*) The Varini, dwelling near the sources of the Vistula on the site of the present Cracow, (*c*) The Carini, (*d*) The Gutones, otherwise known as Gothi, Gothones, &c. They

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1 *Ibid.*

2 Gibbon's History of the Decline and Fall of the Roman Empire, (1845), Vol. I, p. 128, Chap. IX.

3 The Natural History of Pliny Chap. 28. Bostock and Riley's Translation, (1855) Vol. I, p. 345.

were divided latterly into Ostrogoths, and Visigoths, who, invaded the Roman Empire in the time of its decline. The Ingævones included the (*a*) Cimbri a Celtic or Gallic race. (*b*) The Teutoni or Teutones, who latterly gave their name to the people of the whole of Germany.

The physical nature of the country and its influence on the constitution of the people.

According to Tacitus (Chap. II), ancient Germany was a "land rude in its surface, rigorous in its climate, cheerless to every beholder and cultivator except a native."[1] It is said by scientists that in ancient time all the tracts of ancient Germany, which was much wooded, was colder than now. Gibbon advances two facts to prove this:—(1) Great rivers like the Rhine and the Danube were frozen to such an extent, that foreign invaders, at times, chose the winter for their invasions, so that they may march over the frozen rivers and be saved the trouble of crossing them. (2) Reindeers, which live only in cold countries and which are now seen only in the northern regions, were, according to old authors, seen in the southern latitudes of ancient Germany.

This cold weather gave the ancient Germans vigour and long life. "The women were more fruitful and the human species more prolific than in warmer or more temperate climates." One authority says, that the women of Sweden, which at one time was a part of ancient Germany, bear twenty or thirty children. Gibbon says that "the keen air of Germany formed the large and masculine limbs of the natives, who were, in general, of a more lofty stature than the people of the South, gave them a kind of strength better adapted to violent exertions than to patient labour, and inspired them with constitutional bravery which is the result of nerve and spirits."[2]

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[1] Dr. Aikin's Translation, p. 4.

[2] Chap. IX, Vol. I., p. 129.

VI.

The origin of the Germans. Their prehistoric history.

According to Tacitus, Tuisto, who sprang from the earth, and his son Mannus were the fathers and founders of the German race. Mannus had three sons, whose names gave their names to three tribes: (1) The Ingævones, who were the people bordering on the ocean; (2) Herminones, who lived in the central parts, and (3) Istævones, who lived in the rest of the country.[1]

This Tuisto, the father of the German race, is thought to be the Teut or Teutates, known to the people of Gaul and Spain as a Celto-Scythian king or hero, and as a conqueror and civilizer of a great part of Europe and Asia. The three sons of Mannus, who gave their names to the above three tribes, were Ingäff, Istäff and Hermin. Dr. Aikin sees in this obscure tradition of the descent of the German tribes from the three sons of Mannus, a relic of the tradition of Cain, Abel and Seth, the three sons of Adam or of that of Shem, Ham and Japhet, the three sons of Noah, from whom different people of the world are supposed to have taken their descent.[2]

Whether what Tacitus says is or is not, as pointed out by Dr. Aikin, a relic of the tradition of Cain, Abel and Seth, we see from his statement, that a Celto-Scythian king or hero had come to the land of Germany as a conqueror. So, in this conquest, we see the trace of the following statement of Dr. Keith, included in our long quotation given above in the matter of the couzinship of the Germans and the Britons: "We now know however, that the premeation of Germany by men of the Hindenburg type did not begin with the break up of the Roman Empire. In ancient graves of the early iron, bronze and neolithic ages, we find the Hindenburg type, showing

[1] Chap. II, p. 5.

[2] This tradition reminds us of the Iranian tradition of Selam, Tur and Erach, the three sons of Faridun, who gave their names to three countries of Asia and became the progenitors of their races. ("Le Livre des Rois" par M. Mohl, small edition, Vol. I. pp. 104-5.)

that the westward movement of the flat occiputs had set in thousands of years before the days of the Roman Empire." According to Tacitus [1], there were some who believed, that the above Tuisto, the father and the founder of the German stock, had more descendants than the above three grand sons. From these descendants came the ancient German races of the Marsi, the Gambrivii, Suevi and Vandali. These were, as it were, the first original genuine German tribes or races. Of these, the Suevi are the only race that have continued. The Vandali, the Vindili of Pliny, the Vandals of later historians, latterly overran Gaul, Spain, Africa and Italy. During their inroads into Italy, they destroyed many beautiful specimens of art. It is they who have given us our modern word "vandalism." Tacitus adds, that, later on, there arose another tribe called Germans, whose special name in his time was Tungri. It is this tribe that gave its name to the whole people. The word German was at first Wehrmann, *i.e.*, a man of weapon or a warrior. This particular tribe being first victorious, other tribes also, in order to strike terror among others, assumed this name of Wehrmann (weapon men or warriors, Germans). Thus the name of one tribe was latterly assumed by the whole nation. It appears from an inscription, which is dated 222 B. C. and which records the victory of Claudius Marcellus over a Gallic tribe and the German tribe, that this German tribe, which gave its name to the whole people, existed long before 222 B. C. Cæsar, in one of his works (Bell, Gall, II, 4) refers to this German tribe, and says, that some of the Belgæ (people of Belgium) descended from them.

The principal tribes, as found a little later on, were the following:—1. The Chatti who lived in Hesse. The modern Hessians are their descendants. 2. The Saxons of Holstein and the Angles in Schleswig. These two invaded Britain later on. The Anglo-Saxons or the English are their descendants. 3. The Suevi or Swabians, who lived on the south and the east of the

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[1] Chap. II, pp. 5-6.

land of the Saxons. The Marcomanni or Marchmen on the Rhine at the frontier of the Kelt and the Lengobards on the Elbe, from whom modern Lombardy receives its name, are their offshoots. 4. The Goths, who lived at first near the sources of the Vistula. 5. The Vandals. 6. The Burgundians. The tribes in the south were migratory, half of their people going for war and half living in the land alternately. Those in the south generally lived on their land as permanent farmers. Tacitus even records a tradition which connects some Greek influence with the Germans. He says: "Some imagine that Ulysses, in the course of his long and fabulous wanderings, was driven into this ocean, and landed in Germany ... ... They pretend ...... that certain monuments and tombs, inscribed with Greek characters, are still extant upon the confines of Germany and Rætia."[1] According to Dr. Aikin, "the Greeks, by means of their colony at Marseilles, introduced their letters into Gaul, and the old Gallic coins have many Greek characters in their inscriptions ... ... From thence, they might easily pass by means of commercial intercourse to the neighbouring Germans."[2]

Tacitus on the classical German.

Dr. Keith says, that the modern Germans, as a body, are not the direct descendants of the classical Germans. It appears, as if a similar question was raised, on some other grounds, in the time of Tacitus, who defended the classical Germans, saying, that they were a pure-blooded race. He said:[3] "The people of Germany appear to me indigenous, and free from intermixture with foreigners, either as settlers or casual visitants." Tacitus assigns two reasons for the purity of the blood of the Germans. 1. Firstly, "the emigrants of former ages performed their expeditions not by land but by water," and the boisterous and unknown North sea or German ocean, which provided the route for such emigration, was rarely navigated in those times. 2. Secondly, no emigrants from Asia, Africa or Italy would

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1 Chap. III, *Ibid.* pp. 9-10. *Ibid*, note *d*. 3 Chap. II.

care to go to a country like Germany with "a land rude in its surface, rigorous in its climate, cheerless to every beholder and cultivator except a native." Tacitus further says (chap. IV.): "I concur in opinion with those who suppose the Germans never to have intermarried with other nations; but to be a race, pure, unmixed, and stamped with a distinct character. Hence a family-likeness pervades the whole, though their numbers are so great: eyes stern and blue; ruddy hair; large bodies, [1] powerful in sudden exertions, but impatient of toil and labour, least of all capable of sustaining thirst and heat, Cold and hunger they are accustomed by their climate and soil to endure."

The ancient occupants of the land of Germany.

But the above view of Tacitus of the ancient Germans being indigenous is not upheld now. The Germans were not the first occupants of the land which they call their father land. Before the ancient Germans occupied the country, it was occupied by another race, of whom much is not known. There are several facts which lead to show, that the country was occupied by other people and that the ancient Germans went there from some other place. Mr. Baring Gould [2] advances several facts to show this:—

1. In the North several burial mounds are discovered which the peasants call the "Huns' graves," but which do not belong to the Huns but to an unknown people. 2. The names of some places in the South point to a previous population of the Sclavs, who were of the same class as the modern Russians, Poles and Bohemians. 3. Their ancient laws distinguished between serfs, who were the older occupants of the lands, and the freed men, who were the new occupants (Germans), and prohibited intermarriages. If any of the new occupants mar-

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[1] The Germans "are still accounted some of the tallest people in Europe." Aikin.

[2] "The Story of the Nations," series, Germany, by Mr. Baring Gould, Chap. II.

ried with one of the older aborigines, he lost his freedom, and his children were illegitimate. The modern German law which prevents a German prince from marrying a lady other than that of the royal family, is a relic of the old German law or custom. The law was observed to keep the old Teutonic blood pure. In Bavaria and Baden, the Germans are not pure-blooded and they seem to have a mixture of the blood of the older conquered aborigines.

VII.

The ancient Germans' early connection with Rome.

During the time of Augustus (63 B. C.—A.D. 14), who "had divided with the (Roman) senate the direct administration of the provinces, choosing for his own all those in which large armies were maintained for the repression either of turbulent subjects or of aggressive enemies,"[1] the whole of Gaul beyond the Alps was under his administration. This Gaul was divided into several commands. The districts bordering upon the Rhine, known as the Upper and Lower Germany, formed one of the commands. During his reign, "Pax Romana" or Roman peace prevailed to a great extent, and he had the honour of performing, for the third time, the auspicious and sacred rite of closing the temple of Janus, the god of peace, which, according to custom, was kept open only during wars. During the 700 years before his time, the temple was closed only twice, the reason being, that Rome was always in war in some part of the world. During his own time, he is said to have closed the temple three times. Augustus had thought of repeating the attempt of Cæsar who had failed to conquer Britain in person.

The first contact of the Germans with Rome, after the Agrarian Laws.

In about 133 B. C., Tiberius Gracchus and Caius Gracchus, as tribunes of the people saw the necessity of improving the condition of the Roman community by new Agrarian laws. The nobles and the senators, whose vested rights were to be disturbed, opposed the attempts to pass the laws.

[1] General History of Rome by Dr. Marivale (1891), p. 399, Chap. LI.

In spite of the opposition, the laws were passed, but the nobles tried to make them ineffective. At this time, there occurred an event which led to help the nobles in their reactionary measures.

In 113 B. C., the Cimbri and the Teutones, two German tribes, threatened to overleap, from the heart of Germany, the barrier of the Alps and to invade Italy. It was the want of "Bread and Butter" that led them to do so. They wanted land from Italy and promised alliance in return. They defeated the Roman general, Papirius Carbo, who was sent against them. They offered some of the Romans whom they had taken prisoners as sacrifices to their god Wuotan, (the Irânian *yazata*. Vâta or Guâd), who presided over air and who has given his name to a day of the week, Wednesday (Wuotan-tag or Wuotan-day). These German tribes did not pursue their successes further into Italy, but entered Gaul soon after.

Just as in the present war the common foreign enemy, the Germans, have united the two fighting parties in England, the Ulsterites and the Nationalists of Ireland, the then Germans united the two factions, the nobility and the commonalty of Rome into one.

From 109 to 107 B. C., the Germans again defeated the Roman forces sent against them in Gaul, but fortunately refrained from attacking Italy. Then in 102 B. C., the Cimbri and Helveti, and the Teutones combining together again invaded Italy. They were defeated. The Teutons, who were killed and remained unburied, gave the field of battle, the name of "Putrid Plain," which name still exists in the name of a village called Pourriéres. A hill in the locality called "Saint Victoria" has received its name from the victory celebrated there by the victorious General Marius. The people there, still go to the summit of the hill and burn a heap of brushwood, shouting "Victoire! Victoire"![1] In another battle,

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[1] Marivale's History of Rome, Chap. XXX. Edition of 1891, p. 214.

the Cimbri also were defeated (B. C. 101). So great was the terror caused by this invasion of the German tribes that Marius, the victor, was honoured as the third founder of Rome after Romulus and Camilius. The military uniform of these Germans consisted of hides of wolves, bears and oxen with horns—a sight, which frightened the Roman soldiers much. Whenever the German tribes fled from the battles with the Romans, their women, who always accompanied them, went towards them with raised cudgels, and taunting them as cowards forced them to fight again. They themselves also fought with the Romans and preferred being killed to yielding. Here again it was the question of "Bread and Butter" which forced them to do so, because starvation stared at them if they returned to their soil, the grain of which they had eaten off.

These German tribes, when they had to cross rivers, constructed bridges in a rude way. They first hurled from the banks rockstones in the rivers, and then, cutting big trees threw their trunks across them. This was the first Teutonic or German invasion of Italy.

The second contact of the Germans with the Romans.

The Germans came into collision for the second time with the Romans under Cæsar, who was the governor of Gaul in about 50 B. C. The tribe of Marcomanni or Marchmen crossed the Rhine and took Burgundy. Julius Cæsar drove them back and Drusus and Tiberius subjugated them and took a part of Germany between the Rhine and the Weser.

Armenius (Hermann), the chief of the Cherusi tribe, living in what is now known as Hanover, being taken as a hostage to Rome, took his little education there and learnt the lessons of Roman rule and warfare. In his case, there happened what happens nowadays. Our young men go to our ruling country to be educated there. They return imbued with ideas of liberty and freedom prevalent there and try to spread them in India. Hermann learnt at Rome, and thought that some

of the noble and brave deeds of the Romans can also be done by his German people, if they were united and deter mined to do them.

One other good thing on the part of Hermann was this. He saw both, the weakness and the strength of the Romans. He saw, that they were rather bent too much toward pleasure and were slaves to passions, while his countrymen, the Germans, were simple and had preserved pure the affectionate bond of relationship towards their kith and kin. He returned to Germany imbued with the above thoughts and impressions. A short time after Quintilius Varus, a general of Augustus, went to Germany with a Roman army to assert there the power of Rome. Knowing that Hermann was educated in Germany, he took him as his guide, little suspecting his patriotic feelings for his country. It is said that Hermann led him to fight with the Germans in that part of Germany, where the simple rude physical strength of his people could be more than a match for the improved way of warfare of the Romans. Varus was completely defeated, his army was all cut off and he himself committed suicide. Hermann carried away three Roman eagles (banners). This German victory over the Romans in A.D. 9, upset Emperor Augustus, one of whose great armies was thus cut off. He put on mourning by allowing his hair and beard to grow untrimmed and often wept saying "Varus! Varus! restore me my legions.[1]" The Romans expected an invasion from the Germans but Hermann wanted no conquest. He only wanted freedom for his people from the yoke of the Romans. He was, as Mr. Baring Gould says, the first to have "the vision of an united Germany."[2] What this learned author says of Hermann is worth noting: He gave to "the nations of German blood an example that was to bear fruit on the peaceful field of Runnymede, when the English Barons wrung the Magna Charta from King John; for it was from the region in which Hermann fought

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[1] Marivale's History of Rome, Chap. LIII. Ed. of 1891 p. 426.
[2] "The story of the Nations" series. Germany, p. 20.

that our ancestors came, and we may take pride in him and in the great statue erected in his honour hundreds of years after his day by the princes of Germany on the culminating point of the Teutoberger Alps."[1] The above referred to statue of Armenius (Hermann), whom Tacitus, in his Annals, calls the Deliverer of Germany, was begun by the celebrated sculptor Bandel in 1838 and finished in 1875.

This victory of the barbarian Germans over the civilized Romans created well nigh a panic in Rome. There lived some Germans in Rome. What has happened now here and in England happened then. They all were placed under arrest. There were some German squadrons or regiments in the Roman army. They were immediately disarmed. After some preparations, the Romans sent another army against Germany under Germanicus. This army gained a small victory. The Roman army carried into Rome, Thusnalda, the beautiful wife of Armenius, who was with child. This lady was betrayed to the enemy by her own father Siegast, who had turned a traitor to his country and who had an heriditary feud with the tribe of Hermann.[2]

In some subsequent internal quarrels, Hermann was killed by his own people. Tacitus sings good many praises of this brave man. Thusnalda, when carried to Rome, gave birth there to a son, who was named Thumchius. When Germanius returned, later on, in triumph to Rome, she, with her child, was made to drag the chains of his triumphal chariot. Tacitus, in his Annals,[3] gives a detailed account of this war.

After this time, the Romans kept themselves to a small part of Germany known as Titheland. They protected this part from the inroads of the Germans by a wall connecting their frontier fortresses. The traces of this wall are still observed and

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[1] *Ibid*, pp. 21-22.

[2] Germany, Present and Past, by S. Baring Gould, Vol. I, (1879) p. 172.

[3] The Annals of Tacitus, translated by A. J. Church and W. J. J. Brodribb Bk. I. S. 55 et seq, (1891) p. 27 et seq.

known as those of "The Devils' Wall." The Romans had to do all this because now the Germans assumed the offensive. The Romans had gradually built many known towns in parts of Germany. They even built a town—Treves—in Belgium, which was partly German.

First Century B. C. and A.D. The Germans serving in the Roman armies in Egypt and Parthia.

Ever since the Romans conquered a part of Germany, the Germans formed a part of the Roman army. On some occasions of danger, the German squadrons or regiments were disbanded. For example, at the time, referred to above when the Germans under Armenius or Hermann defeated the Romans under Varus in the time of Augustus. With the advance of the Roman armies, the Germans went with them, even to the East—to Egypt, Asia Minor and Persia.

The Germans in the Roman armies in Egypt.

The Ptolemin dynasty of Egypt was founded in the early part of the 3rd century B. C. by Ptolemy, the son of Lagus, a Macedonian general of Alexander the Great. He seized Egypt on the death of Alexander. These Ptolemies were not Egyptians but were Macedonians. In the reign of Ptolemy XIII, the father of the famous Cleopatra, we find what Mr. Weigall [1] calls "the critical development the political relationship between Rome and Egypt." After the battle of Pydna (B. C. 167), the influence of Greece in the East was replaced by that of Rome. In the 1st century B. C. Rome turned her covetous eye towards Egypt. Ptolemy XII had appointed in his will, which was made very early in his life, the Roman republic as his heir in order to have some financial and moral support from the Romans. Auletes (Ptolemy XIII), the new king, was much handicapped by this will. He thought that, perhaps, one day Rome, claiming to be the successor, according to the will, may oust him from the throne of Egypt. So, he always liked

[1] The Life and Times of Cleopatra, Queen of Egypt. A study in the origin of the Roman Empire by Arthur E. P. B. Weigall, p. 47.

to be in the good grace of Rome. In 59 B. C., he won the recognition of his sovereignty from Rome by personally going there and bribing some influential senators. Hè was then dethroned by his people, his own daughter Bernice IV taking the throne. He had 4 other children by his second marriage. One of these was the celebrated Cleopatra. With the aid of the Romans under Gabinus, he was restored to the throne. Among the Roman army left in Egypt for his protection, we find for the first time a number of German cavalry men. The Roman army was thinking of occupying Egypt for good, but their mind was diverted by the Parthians who were at war with them.

VIII.

Germans as allies of Rome fighting against Persia.

Aulotes died in B. C. 51, enjoining by his will, that his eldest child, his daughter Cleopatra, and his son Ptolemy should jointly succeed him. It was proposed that this sister and brother, the joint successors, may marry together according to an old custom of the Egyptians. Cleopatra, to assume the whole power, postponed the marriage on one excuse or another. Her brother's party in court was stronger.

Two years after the death of Aulotes, Marcus de Bibulus, the pro-consular governor of Syria, ordered the Roman troops in Alexandria to join his army in his contemplated war against the Parthians. This Roman-Egyptian army contained Celtic and German cavalry. This was the first attempt to take the early Germans to fight against the Parthian rulers of Persia. But this attempt failed. The cavalry did not then go as desired. Then, there arose the civil war between Pompey and Cæsar. The Egyptian-Roman army sided Pompey.

In Alexandria, Cleopatra quarreled with her co-ruler, her brother, and was obliged to fly to Syria, from where she sent an army to Palusium to fight with the army of her brother Ptolemy. At this very time, there came to Alexandria, Pompey after being

defeated by Cæsar at Pharsalia, hoping, that Cleopatra's brother Ptolemy who ruled there might help him. But, Ptolemy got him murdered in the hope of winning the favour of the victorious Cæsar. Cæsar, on coming to Alexandria was shocked at the murder of his rival and looked with displeasure at the murderers. He landed at Alexandria with his Celtic and German cavalry and lived there in the king's palace. Thus, we see the Germans again in Egypt.

Cæsar now sent words to the battlefield of Pelusium, where the armies of Cleopatra and her brother Ptolemy were fighting, that their dispute may be submitted to him for arbitration. Ptolemy arrived at the Court, but his supporters, looking to the fact that Cæsar wanted to play the first fiddle in Egypt, raised opposition, and they and Cæsar both prepared to fight.

As to Cleopatra, who also was invited by Cæsar to attend, she dared not come openly, lest she might be maltreated by her rival brother's partizans. So, she thought of going secretly alone to Cæsar. She took a boat and then coming near the shores of Alexandria, asked her confidential friend Apollodorus the Sicilian "to roll her up in the blankets and bedding which she had brought for her in the boat as a protection against the night air."[1] As Plutarch says, when the bundle was untied, Cæsar was at once "captivated by this proof of Cleopatra's wit."

We will not enter here further into the history of the relations between Caesar and Cleopatra. After the death of Cæsar, Cleopatra married his great nephew Antony. Her relations with Antony have been familiarized to us by Shakespeare, in his "Antony and Cleopatra." That play and several other writings, even some good historical writings, represent both Cleopatra and Antony in a certain bad light. But later writers,[2] for example Mr. Guglielmo Ferrero and Mr. Arthur E. P. Browne Weigall

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[1] Life and times of Cleopatra, by Arthur E. P. B. Weigall, p. 80.

[2] *Vide* The Fortnightly Review of April 1909 pp. 333-46.

show us, that they, especially Cleopatra, were not so bad as represented by some ancient writers. Both had a patriotic view even in their marriage. Cæsar, and Antony after him, looked to their marriage with the Egyptian queen as a step towards uniting Egypt more firmly with Rome. That firm union was an important step in the proposed conquest of Persia under the Parthians by Rome. In this conquest of Persia, the German cavalry, as a part of the Roman army, was expected to play an important part. In the previous warfare, the German cavalry had already fought with the Romans against Persia. They were about to fight once more with Persia in the time of Antony, but the Egyptian Cleopatra did not allow the war to come out. It is said, that it was an ambition of Julius Cæsar to conquer Persia, just as Alexander the Great had done before him. Antony, on looking on 15th March 44 B. C., to the papers of his uncle Julius Cæsar, found out that his great uncle had that ambition. So, he thought of doing what his uncle could not do. But Rome was not powerful enough to do that. So he, like his uncle Julius Cæsar, counted upon the support of Egypt through its queen Cleopatra for his conquest of Persia.

The life of Antony, as pictured by many writers, casts a slur, as said above, both upon his and Cleopatra's character. But, about a hundred years ago, M. Lettrone[1] gave another side of the picture and showed both Antony and Cleopatra in a better light. Mr. Guglielmo Ferrero has recently followed him.[2] Mr. Arthur E. P. B. Weigall[2] also takes a similar view. All these writers tend to say, that Antony fell into the company of Cleopatra with a view to have her under his control, and to win over her help for Rome in his proposed conquest of Persia. Though Rome was powerful, it had not sufficient money, which Egypt, then ruled over by Cleopatra, could supply. So, both Cæsar, and

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[1] The Fortnightly Review of April 1909 pp. 633-46. M. Lettrone based his explanations on some old coins. *Ibid.* p. 636.

[2] The Life and Times of Cleopatra, by Arthur Weigall, p. 47.

after him Antony, had fallen under Cleopatra's power, with a distant view to have her Egypt's help in the conquest of Persia. Again Rome being far away, he wanted to make Egypt his base for his military operations against Persia. On the other hand, Cleopatra had her object in mind. Though she was the queen of Egypt, she knew that she had some enemies at home. Her brother Ptolemy was a rival to the throne of Egypt. So, she thought of having these Roman generals, Julius Cæsar and Antony, one after another, under her thumb, so that in case of difficulty at home, she could count upon their help and through them, the help of Rome.

Thus, both Antony and Cleopatra had at first different objects in mind, in seeking each other's company, friendship and love. But in the end, it was Cleopatra, who succeeded. She had Antony so much under her control, that latterly he lost himself in the pleasures of her company and of her court and did not push on his idea of conquering Persia. Thus Cleopatra, as it were, saved Persia from the grasp of Rome, and thus, indirectly also from the blows of the German cavalry as a part of the Roman army.

IX.

Third Century A.D. The nations, which, with the Germans, weakened the power of the Roman Empire. The Goths, the Saracens or Arabs and the Persians.

The Roman Empire had begun to fall. Among the various causes of its fall, one was that of the invasions of, what the Romans called, the "Barbarian hordes." These hordes or tribes, who were all on the frontiers of the Roman territories, menaced the power of Rome. The Roman Empire had sunk deeper into weakness, in the time of Maximin, who usurped the throne after Alexander Severus (A.D. 235). So these confederations, hordes or tribes gained power over Rome easily. These tribes were the following:—

(1) The German tribes, several of whom were united under the name of (A) the Franks, and (B) the Allemani. (2) The Goths. (3) The Saracens or Arabs. (4) The Persians.

A. The first tribe was that on the Lower Rhine, from the river Maine (Mayn) downwards. It consisted of the Chatti, the Chauci, the Chewci and others. These were latterly known as the Franks. They invaded the Roman province of Gaul (France). For years or centuries before, they were, now and then, carrying their inroads. Now, they made stronger efforts and went as far as Spain. They went into the coast towns of the Mediterranean and plundered ships in the harbours.

The second group or confederation of tribes was that on the Upper Rhine and the headwaters of the Danube. They were known as Suevi. The Chatti of Tacitus possibly belonged to this group. In the 3rd Century A. D., they and the Boii, Marcomanni and Quadi tribes were all known as Allemani. It is this word that has given us the French name of Germany as 'Allemagne.' They entered into Italy in A. D. 272 and spread desolation.

Now, there came into notice also the Goths, "the most formidable of the barbarians."[1] The Goths, and their kindred the Getæ lived on the Lower Danube. They appeared there in the place of the ancient Scythians and Sarmatians. They crossed the Danube, which then was a weak barrier, and now and then invaded the territories of Rome. They crossed the Euxine (Black Sea) and devastated even Asia Minor. Crossing the Hellespont, they even went to the Ægean sea and to the coasts of Attica. They came into greater notice under their commander and king Alaric (a name meaning all rich). He appeared at the end of the 4th century at the command of the Visigoths. He, at first, enriched himself with the wealth of Athens which he had attacked. Stilicho, a general of the Western Empire, opposed him. He attacked Rome three times. He was twice won over by money grants. But at the third time, he took the city in A. D. 410. In spite of his orders to the contrary, the city was looted by the Goths. During his invasion

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1 Dr. Merivale's History of Rome, Chap. LXIX (1891), p. 559.

of southern Italy, he died through illness. His men diverted the course of the river Busento to bury him in the bed of the river. They then killed the diggers of his grave, lest they divulged the place of his tomb. The river was then redirected in its old bed.[1]

The eastern frontiers of the Roman Empire were also threatened at this time by the Saracens or Arabs who harassed even the countries of Palestine and Egypt. The Roman power in these countries and Asia Minor had grown too weak to defend its poor subjects. Among the treasure-finds in these districts, the coins of this period are found in very large numbers. The reason is the comparatively greater insecurity of the times, when people buried their treasures.

At this time, the Persians also made matters very hot for the Romans. Artaxerxes or Ardeshir Babagan had overthrown the Parthian dynasty and had revived the fallen power of Persia. The Persians under him and his son Shapur became stronger and wrested Armenia from the hands of the Romans under Alexander Severus. As Dr. Merivale says, "It looked for a moment as if the empire of Cyrus would be re-established even to the shores of the Ægean."

X.

Permeation into Germany of a foreign element with the break up of the Roman Empire.

Now what was the principal event which led to the entrance into Germany of a foreign element from the East, referred to by Dr. Keith? It was that of the inroads of the Huns into Europe. The Huns have a very long history of their own extending over centuries. The Parsee scriptures speak of them as Hunus. They are the Hûnâs of Indian writings. They alternately rose and fell for centuries together. According to the Chinese writers in the third century before Christ, their dominions formed, as it were, a great Empire

[1] "Leaders and Landmarks in European History," by A. R. H. Moncrieff and Rev. H. J. Chaytor, (1914) Vol. I, p. 150.

extending from the Caspian sea to the frontiers of China, where the Great Wall of China was raised for protection against their frequent inroads.

In the first century after Christ, there existed four great kingdoms: (1) China in the East, (2) Rome in the West; (3 and 4) Parthia and India between these two, serving, as it were, as connecting links. The Huns lived within, or at least on the frontiers of all these kingdoms and harassed their rulers and subjects. They advanced westwards in the 4th century after Christ. At times, they even assisted the Romans against the Goths. They occupied the ancient Dacia which is now called Hungary after their name. The name of Hungary preserves their memory in the West, as Hunza (lit. the place of the Huns) does in the East. Their king Rugulas, the uncle of Atilla, received in A. D. 432 an annual subsidy of £ 350 of gold, *i.e.*, about £ 14,000 from Theodosius II. The Germans and some other Teutonic tribes served under Attila, the king of the Huns. On the death of Attila, they had a temporary fall, but, after some years, they rose into independence again. It was the invasion of these Huns that dispersed the Germans, and it is this dispersion that seems to have been principally referred to by Dr. Keith. The result of the invasion of the country of the Germans by the Huns was dispersion and finally absorption into the people of the countries where they went.

XI.

Having had a peep into the past history of the ancient Germans, we will now speak of their constitution, religion, manners and customs. Their kings and generals were elected by the people. Tacitus says: "Their kings have not an absolute or unlimited power; and their generals commanded less through the force of authority, than of example. If they are daring, adventurous, and conspicuous in action, they procure obedience

Election of generals. The ceremony of election.

from the admiration they inspire."[1] What Tacitus means to say is, that their military commanders commanded more by example than by precept. The ceremony of the election, both of the kings and the generals, consisted of placing them on shields and of uplifting them.[2]

XII.

Warfare. The images of their gods on the battlefield.

Tacitus says:[3] "They also carry with them to battle, images and standards taken from the sacred groves." This seems to be with a view to inspire them with the idea, that their gods, were, as it were, with them in the battle by their side. The images had the form of wild beasts. This was meant perhaps to encourage them to fight ferociously like wild beasts. It was not the general who punished for any military offence but the priest, because, it was believed that the gods, who were present in the battle in the forms of the images, suggested to the priests the particular form of punishment.

Women and War.

The wives and children of soldiers all went to the war camp. So, they were within the sphere of receiving applause or rebuke for their courage or want of it from those who were dear to them. Those who returned wounded in battles were well-received by the family. Those who returned unwounded were not much applauded. So, on returning to their homes, they showed their wounds to their family with pride. The family-members prepared their food, and so, they had no camp-followers.

At times, when soldiers gave way before the advance of the enemy, it were the women who persuaded or forced them to return to fight. Prisoners taken in warfare were reduced to

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1 Germania, Chap. VII.

2 The modern European practice of lifting up popular persons on the occasion of public meetings or demonstrations, and of pulling their carriages, seems to have had an origin in some old customs of this kind.

3 Tacitus, Germania. Chap. VII, Ibid.

slavery. Thus, in case of defeat, the women also were reduced to slavery. So, to save their family from the horrors of slavery they fought more courageously. Women of noble families were given as hostages. States, which had given such hostages, were expected to be very faithful to their bonds and treaties.

Their army and their warfare.

Their army consisted of cavalry and infantry. "Their principal strength on the whole, consists in their infantry." According to Cæsar, the Germans were divided into tribes. Each tribe was divided into cantons (or *gowens*.) Each canton was divided into several districts or townships (vici) [1]. Each of this district or township (vici) was called "the hundred" (die hunderte), because it was supposed to consist of about 100 units.

On the subject of the formation of the army and their warfare, Tacitus says as follows :—

"For this purpose (of warfare), a select body is drawn from the whole youth, and placed in the front of the line. The number of these is determined ; a hundred from each canton : and they are distinguished at home by a name expressive of this circumstance; so that what at first was only an appellation

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1 The German 'vici' is Avesta Vîç, (𐬬𐬍𐬯), Sans. विश. Lat. Vic-us, a village. We see this word in the names of English counties, like Norwich, Berwick, Warwick, &c. The above old German division seems to correspond to the ancient Iranian division of nmâna, vîc, zantu and dakhyu. According to later Pahlavi books, a family forms a house (nmâna); 20 houses form a street (vîc); 50 houses form a village (zantu); and hundred houses form a tribe-district (dakhyu). I think that the German division of a tribe would correspond to an Iranian division as follows :—

	German.	*Iranian.*
1.	The Hundred.	Nmâna (the hundred of which make up a unit).
2.	The Township (vici).	Viç.
3.	Canton.	Zantu.
4.	Tribe	Danghu.

2 Tacitus, Germania Chap. VI *Ibid.*, pp. 17-18.

of number, becomes thenceforth a title of honour. Their line of battle is disposed in wedges. To give ground, provided they rally again, is considered rather as a prudent stratagem than cowardice. They carry off their slain even in dubious fights." [2] Dr. Aikin, on the authority of an old writer, thus describes the formation of a "wedge": "A wedge . . . . is a body of infantry, narrow in front, and widening towards the rear; by which disposition they were enabled to break the enemy's ranks, as all their weapons were directed to one spot." In the present war, we hear of a similar wedge-like movement on a small front by the Germans. Thus, then, even now they are fighting like their ancestors of about 2,000 years ago.

The loss of shield in a battle, a great disgrace.

Tacitus says, that "the greatest disgrace that can befall them (the soldiers) is to have abandoned their shields. A person branded with this ignominy is not permitted to join in their religious rites, or enter their assemblies; so that many, after escaping from battle, have put an end to their infamy by the halter." [1] According to Dr. Aikin "it was also considered as the height of injury to charge a person with this unjustly." [2] A fine of 600 denarii (about £9) was imposed upon one who made a false accusation of this kind.

Weapons of War.

The cavalry had spears and shields for their weapons. The infantry had missile weapons or thunderbolts which they hurled to great distances. It seems they were something like our Indian gofans (गोफन). They rarely used swords or broad lances. The troops were either naked or lightly covered with a mantle. Few had a coat of mail. The shields were "ornamented with the choicest colours." [3] This decoration with colours at first denoted valour and then nobility. The later armorial ensigns of chivalrous ages originated from this simple origin. The shields of the chieftains had figures of animals painted on them." [4] According

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[1] *Ibid.* chap. VI. p. 19.
[2] *Ibid.* p. 19, n. 1.
[3] *Ibid.* Chap. VI.
[4] *Ibid.* p. 15 note.

to Plutarch, later on, the Cimbri began to use helmets "representing the heads of wild beasts—and other usual figures and crowned with a winged crest, to make them appear taller." Their military uniform consisted of hides of wolves, bears and oxen with horns. These at first frightened the Romans with whom they fought. In their battles with the Romans, when they came across rivers, they, in order to bridge them, at first threw rock-stones in them and then threw trunks of trees over them.

Constant use of arms.

None transacted business, public or private, without being armed.[1] The judges presided in courts duly armed.[2] The permission of the state to bear arms was necessary. The permission was given when the applicant showed his ability to use arms. The ceremony of presenting arms was performed in assemblies, where on the necessary permission being given, either one of the chiefs, or the father or relation of the candidate, equipped the youth with a shield and javelin. In the case of princes, they received arms not from their assemblies, but from foreign states or princes. When a prince was not personally honoured thus by being armed by a foreign prince, he was not entitled to dine with royal personages who were thus honoured and armed. For this reason, Audoin refused to dine even with his son Alboin, though he was his partner in his victory with the Lombards over the Gepidæ, because the son was not armed by a king of another country. The arms, thus presented in the public assemblies or by foreign kings, served the purpose, as it were, of *toga-virilis* or the *manly gown* of the Romans. This investiture took place at the age of 12 to 15.[3]

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1 Ibid Chap. XIII.

2 All people of German origin considered arms as a part of their official dress. Even up to late, the Swiss peasants attended public assemblies duly armed. We see this custom prevalent in some of our Indian States.

3 "This early initiation into the business of arms, gave them that war like character for which they were so celebrated." According to "Senecca (Epis. 46) a native of Germany brandishes, while yet a boy, his slender

This ceremony of arming made the recipients, who were up to then only members of the family or household, members of the State. In case of youths of high or illustrious families, with the ceremonial of arming, they received the dignity of chieftains. It was the ambition of the armed young men, known as companions, to win the highest favour of their chiefs, and it was the ambition of the chiefs to have the largest number, and those the bravest, serving under him.

Valour in warfare.[1]

It was disgraceful for the chiefs to be surpassed by others in valour. It was disgraceful for his men (companions) "not to equal their chief." To retire or run away from the battlefield was an irreparable disgrace. When a State was at peace, the young men went to some other State which was involved in war. Thus, they always sought war. When not at war, they enjoyed a thorough sluggish repose, doing no other work. The chiefs maintained, with board and lodging, the armed men who served them. We see in this and the accompanying usages, the origin of the feudal system, which, later on, was prevalent in England also.

Their courage-exciting songs, (barding.)

Their old verses or songs, known as *barding*, stimulated their courage. The word *barding* is expressive of the bellowing of the stage. Their ministrels "recited their verses in a tone resembling that noise." So they were called 'bards.' These songs excited their courage for war. With the recital of these verses, the people raised a war-cry.[2]

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javelin." He asks: "Who are braver than the Germans? Who more impetuous in the charge? Who fonder of arms?" Dr. Aikin's Translation of the Germania of Tacitus (1823) p. 38 n. u.

[1] *Ibid.* Chap. XIV.

[2] Dr. J. Aikin, the translator of Tacitus, gives an instance, wherein, at the battle of Killicrankie, Sir Ewen Cameron, the commander of the Highlanders, directed his soldiers to raise a war-cry. The enemy also did the same. But the cry of the Highlanders being echoed by the surrounding hills was louder. So, it was pointed out to soldiers, that the fact of their cries being louder was a good omen of victory. p. 9 n. b.

XIII.

The Civil Economy or the Civil Constitution of ancient Germany.

We have alluded above, while referring to the question of the formation of the army, to the divisions of the German people for the purpose of supplying soldiers. The same division was observed in the matter of civil administration. The people were divided into nations or tribes, some of which were ruled by *kings* and some had a republican form of government by *chiefs*. Whether kingdoms or republics, their military affairs were ruled by generals. The nations were divided into cantons, each presided over by a count or chief. The cantons were divided into hundreds or districts, which were so called, because they contained a hundred villages or townships. Each hundred was ruled by a companion or centenary [1] chosen by the people. The companions or centenaries tried small causes, and the counts, both, great and small causes. The courts of justice were held in open under oaks, elms or some other large trees.

Assemblies of the Elders and Assemblies of the whole community.

Their manner of transacting communal business requires our special attention, as it is compared with the Indian institution of the Village Councils or Village-Panchayets. Tacitus says : [2] "On affairs of smaller moment, the chiefs consult ; on those of greater importance the whole community ; yet with this circumstance, that what is referred to the decision of the people, is first maturely discussed by the chiefs [3] . . . . . .

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[1] *Cf.* The Persian custom introduced by the Moguls in India, whereby the military commanders were spoken of as "the thousand," "the five thousand" &c., according to the number of soldiers under their commands.

[2] Chap. XI. [3] What is said here, reminds a Parsee of his own communal meetings, even in Bombay, up to about 50 or 60 years ago, when the elders met, discussed and settled petty communal affairs and called the meetings of the whole community for larger affairs. These meetings were spoken of as 'Anjuman' and '*nani-mohti* (*i.e* small and great) Anjuman or '*Samast* (*i.e.* the whole) Anjuman' respectively.

An inconvenience produced by their liberty is, that they do not all assemble at a stated time, as if it were in obedience to a command; but two or three days are lost in the delays of convening. When the number appears sufficient, they sit down armed. Silence is proclaimed by the priests,[1] who have on this occasion a coercive power. Then the king, or chief, with such as are conspicuous for age, birth, military renown, or eloquence, are heard; and gain attention rather from their ability to persuade, than their authority to command.[2] If a proposal displease, the assembly reject it by an inarticulate murmur; if it prove agreeable, they clash their javelins; for the most honourable expression of assent among them is the sound of arms."

Place and time of meetings.

When they met in assemblies, they met duly armed in open places. The stone-henges or heaps of stones now found in various places are supposed to be the meeting places of the ancient people.

As to the days of meetings, Tacitus says: "They assemble, unless upon some sudden emergency, upon stated days, either at the new or full moon, which they account the most auspicious season for beginning any enterprise.[3]

The Townships of the ancient Germans and the Village-communities of India. Their ways of transacting communal business.

We said above, that the Townships, spoken of as *vici* among the ancient Germans, corresponded to the *viç* of the Iranians and વીશ *i.e.*, a village of the Indians. Similarly, the old German ways of conducting the communal affairs in the *vici* resembles, to a certain extent, the Indian ways of conducting them in the *vish* or village of India as seen

[1] In the Anjuman meetings convened in the old conventional manner at old Parsee centres like Naosari, the priest still plays a prominent part. It is the priest (રાવ râv) who goes round in the town to announce the meetings, and it is he who arranges all the affairs at the meeting.

[2] The ancient Persians prayed to be blessed with sons, who by their wisdom, should take an active part in the deliberations of their communal (Anjuman) meetings.

[3] *Cf.* Pliny's Natural History, Bk. II, chap. 99, (The Power of the Moon over the land and the sea) on the supposed influence of the moon upon world's affairs. (Bostock and Riley's Translation Vol. I, pp. 128-29). Here the Moon is spoken of as "The Star of our life."

even now. Compare with the above picture from Tacitus, the following picture, presented by Sir Herbert Risley, as to how the communal business is transacted now in Indian villages by the Village Panchayets: "The method by which the Panchayet is elected cannot be expressed in terms of European political phraseology. The people get together and they talk, and eventually an opinion emerges from their talk which is the opinion of all of them. There is no majority, for they are unanimous; there is no minority for the minority has been talked over and casts in its lot with the majority. The process can only be described as selection by acclamation, in the way the earliest Greek and German popular bodies were selected, the oldest mode of election in the world."[1] What Sir H. Risley says of election and selection applies also to the transaction of other communal business.

The German Township and the Indian Village. Their common ownership.

The old German or Teuton Townships resemble Indian village communities also in the matter of common kinship and common ownership of land and other communal interests. Sir Henry S. Maine thus speaks on the subject :—"The Village-Community of India exhibits resemblances to the Teutonic Township[2] which are much too strong and numerous to be accidental; where it differs from the Township, the difference may be at least plausibly explained. It has the same double aspect of a group of families united by the assumption of common kinship, and of a company of persons exercising joint ownership over land. The domain which it

[1] Speech, Bengal Legislative Council, July 23rd, 1892, quoted by Mr. John Matthai, in his "Village Government in British India," pp. 30-31.

[2] "The township was an organized, self-acting group of Teutonic families, exercising a common proprietorship over a definite tract of land, its Mark, cultivating its domain on a common system, and sustaining itself by the produce. It is described by Tacitus in the 'Germany' as the 'vicus'; it is well-known to have been the proprietary and even the political unit of the earliest English society" (Sir Henry S. Maine's "Village-Communities in the East and Wests," 6th ed. (1890), p. 10).

occupies is distributed, if not in the same manner, upon the same principles; and the ideas which prevail within the group of the relations and duties of its members to one another appear to be substantially the same. But the Indian Village-Community is a living, and not a dead, institution. The causes which transformed the Mark into the Manor, though they may be traced in India, have operated very feebly; and over the greatest part of the country the Village Community has not been absorbed in any larger collection of men or lost in a territorial idea of wider extent."[1]

The assembly of adult males among the ancient Teutonic group and the Council of Village Elders in India.

Mr. John Matthai says: "Sir Henry Maine, in one of his Lectures, remarked: 'India has nothing answering to the assembly of adult males, which is so remarkable a feature of the ancient Teutonic groups, except the Council of Village Elders'. The general gathering of villagers among such communities as those of the Santals and the Oraons would perhaps correspond in a rough way to the Teutonic assembly and be an answer to Maine's remark. His explanation of the assembly of adult males in India is noteworthy. The Indian village community was rarely a community in arms, like the Teutonic; and there was not therefore the same inducement to assign importance to the younger men. All that was required was civil wisdom, for which they resorted communal to a close group of village elders."[2]

These village councils of India point to local government being "as old as the hills." The author of the above book refers to another analogy. Speaking of a Madras village and referring to its artizans, he says: "In this respect they seem to afford an interesting parallel to the common innkeeper, the common hogman, the common farrier and other communal servants of early England."[3] He says further on:

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[1] *Ibid.* p. 12.

[2] "Village Government in British India" by John Matthai, p. 21.

[3] *Ibid.* Introductory Chap., p. 17.

"The most characteristic feature of the government of a village community was the *panchayat* or village council. The word *panchayat*[1] possibly indicates that the number of those who originally constituted the council was five. But there is no evidence that this number was adhered to with any regularity. The term has lost its numerical connotation and means only an association of people for doing administrative or judicial work. The learned writer of the last Punjab Census Report points out that the number five is one of frequent occurrence in Indian sacred literature. He seems to imply, though he does not say it, that the term *panchayat* was chosen for its sacred associations rather than for any definite numerical indication.[2] And this seems to receive corroboration from current proverbs regarding the divine sanction of the *panchayat*. One of the commonest is [3]—"There is God in the *panch*.[4]

These old Village-Panchayets required certain self-sacrifice from its members. The Hitopadesa says: "A man should leave a single person for the sake of a family; for the sake of a village he should abandon a family; a village he should renounce for the sake of a country; and the whole world for the sake of his soul.[5]

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[1] I think it is so. I think it has taken its origin from the six small bodies, each of 5 persons, who formed, as it were, the Municipal Corporation of 30, of the time of Chandra Gupta.

[2] See note by Sir F. Pollock (Sir Henry Maine's Ancient Law (1896). Note P. to Chap. VIII). "We are free to hold as a pious opinion that the Indian village council still known as the five (Panchayet) . . . . may go back to the same origin as our own reeve (Shire-reeve=Sheriff) and four men, who flourish in Canada to this day. Robuster faith might be needed to find more than accident in the number of five hearths and five lawful men in Horace's estate."

[3] Compare the Russian proverb "What the Mir has settled, is God's own Judgment (For the corresponding Mirs of Russia *vide* "Anatole Leroy-Beaulieu's "The Empire of the Tsars and the Russians" Z. A. Ragozin's Translation (1893), pp. 474 et seq. Bk. VIII.)

[4] John Matthai's Village Government in British India, p. 18.

[5] Hitopadesa, "Acquisition of Friends," Section 158 (Francis Johnson) quoted by John Matthai in his Village Communities of British India, p. 33, n. 1.

Prof. Webb on such local organization elsewhere even now.

Mr. Sidney Webb, the Professor of Public Administration in the University of London, in his interesting Preface to Mr. John Matthai's above book, tells us, that there is something like these local organizations of ancient times, even now, in England He says: "Underlying these august dignitaries (the Commissioners of Sewers), however, the careful observer may discover, in one county after another, still existing, fragments of another and an older local organization against floodings, unknown to the statutory constitution and never yet described in any book, in the form of juries of local residents who make their own rules, exercise their own primitive 'watch and ward' of the embankments and dykes, carry out the minor precautionary measures that they themselves devise and stand in a curious and ever-varying relationship, unprovided for by statute, to the official Commissioners, who naively regard themselves as the sole Local Authorities."

Forms of Punishment.

In the matter of the punishment of offenders, who in the case of some principal offences were judged by the whole assemblies or national councils, the principle, kept in view, was, "that villainy should be exposed while it is punished, but turpitude concealed." Thus, traitors and deserters were hung openly upon trees so as to be seen by all for some time; but cowards, dastards and persons guilty of unnatural practices were "suffocated in mud under a hurdle."[1] In the case of smaller crimes, the chiefs of the cantons and districts administered justice with the assistance and advice of the hundred companions chosen by the peoples of the cantons.

Fines were imposed in kind, *e.g.*, in horses and cattle. A part of the fine went to the king or state, and a part to the injured party or his relations.

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[1] Tacitus, Germania *Ibid.* chap. XII.

XIV.

Their dwelling.

They did not live together forming large cities or settlements but separately on meadows and in groves near springs and rivers. All houses had large compounds surrounding them. They did not use mortar and tiles in their buildings but simply timber which were thatched and plastered with mud. They had many subterraneous caves which served as winter-residences and granaries as well as retreats when the country was suddenly invaded by enemies.

Dress.[1]

Their common dress was a *Sagum* fastened by a clasp or a thorn. This clothing covered only a part of the body which otherwise was naked. They clothed themselves with skins of beasts which were variegated with spots and strips of furs of marine animals. Women also were similarly dressed but they had frequently some linen for their dress. They left their whole arms and a part of the breast uncovered and exposed.

Marriage.

The matrimonial bond was strict. They had monogamy as a rule. Polygamy was rare, and indulged in by a few wealthy, not for incontinence or lust, but rather as a mark of rank and position. It was the husband who paid dowry to the wife, and that dowry consisted generally, not of ornaments, dress or decorations, but of things as could be of use in warfare, such as oxen, caparisoned horses, shields, spears and swords. The wife's presents to the husband also consisted of arms which were considered as " the firmest bond of union." The women also were expected to be brave and warlike. Hence it was that the husband's gifts consisted of arms. In the marriage admonitions she was advised to be " a partner in toils and dangers." She was to preserve her marriage dowry and pass it on " inviolate and honoured to her children."

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[1] *Ibid.* XVII

Women's chastity.

The women lived in a state of well-guarded chastity. They did not loiter in public entertainments. They had nothing like love-letters. Adultery was rare and was punished immediately by death by the husband if discovered by himself. The adulterer also was similarly punished. In doubtful cases, or at choice, the husband, at times, cut off the hair of the wife and dismissed her from his house pursuing her with stripes through the village. The woman thus disgraced could never marry again.[1]

Widow marriage was not practised. They took "one husband as one body and one life."[2] Some even became *suttees* and burnt themselves on the funeral pyres of their husbands.[3]

Regard for their women.

They believed that women possessed some sanctity and prescience. So, they always sought their counsel. The women performed divinations and advised as to the auspicious time when they should go to war. Some old grey-haired women in white dress at times, accompanied the armies as prophetesses. Some of these at times butchered some prisoners of war and from their entrails presaged victory or defeat. Some of these women were honoured as deities.

XV.

The religion of the ancient Germans. Their early gods.

(*a*) Wotan[4] who gave his name to Woten-tag or Wednesday was their chief god. He had a mark on the forehead representing the Sun. Men and animals were sacrificed to him, and were, for that purpose, hung on trees, perhaps with a view, that they may be seen distinctly by the god who was the god of heaven and air. (*b*) Another of their gods, Donar or Thor has given his name to Donar's Tag or Thursday (Thor's day.) He presides over thunder, flinging at the enemy his

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[1] Tacitus, Chap. XVIII-XIX [2] *Ibid.* p. 52 [3] *Ibid.* p. 52, n. h.

[4] The old German god Woten, who presided over air, corresponded to the Iranian Vâta (ગુઆદ Guâd) Sans वात Pers. bâd, Lat. Ventus, Fr. Vent, Eng. wind.

hammer which always returns to him. (*c*) The third god Freyja gives his name to Frei-tag or Friday. (*d*) The fourth god is Hertha, presiding over earth. (*e*) Hulda or Bertha or Horsel presided over children and the Moon.

Mercury was their principal god. At first in the time of Cæsar, the Sun, Moon and Vulcan or Fire were their principal gods. But, latterly, in the time of Tactus, their contact with the Gauls led them to adore Mercury as the principal god, and Mars, Hercules and Neptune as lesser gods. Mercury was the patron of arts, trade, money and merchandise. They even offered human victims to him. To Mars, Hercules and others, they offered only animal sacrifices. As the Germans were believed by some to be of Scythian origin, they were believed to have taken their custom of human sacrifices from their Scythian ancestors.

The worship of even some Egyptian deities like the Isis was adopted. Isis which was known as Clathra was worshipped in the figure of a galley. The ancient Germans, who lived on the banks of rivers like the Elbe and the Danube easily adopted the worship of Isis, the Egyptian god of the Nile, in the figure of a galley, as they did not like the idea of gods being represented in human forms. They did not even like the idea of gods being worshipped in enclosed buildings. So, woods and groves were their places of worship. It is latterly, that they built temples for worship and statues for some of their gods.

Divining by omens and lots.

They took omens from several things—(*a*) Twigs of fruit-trees which were cut into small pieces and marked, were thrown on a white garment and picked up at random. The different marks gave particular omen. They also took omens (*b*) from the notes and flights of birds and (*c*) from horses.[1] Certain milk-white horses,

[1] Dr. Aikin, the translator of Tacitus, refers, on the authority of Herotus, to a similar practice among the ancient Persians. (*a*) Some horses were sacred in the army of Cyrus. (*b*) Darius got his throne by the

"untouched by earthly labour were pastured at the public expenses in the sacred woods and groves." They also took omens (*d*) from war-prisoners who were made to fight single-handed with their own champions. "According as the victory falls, they presage success to one or the other party."

Days began with night.

They reckoned time, not by days but by nights *e.g.* instead of saying "such and such work lasted for so many days" they would say "it lasted for so many nights." This seems to be an old method among many Aryan nations. The ancient Iranians also counted their days by nights. For examples, they spoke of the Fravashis of the dead coming to this world for 10 nights (daça pairi khshafna), and of the period of the Barashnums i.e. ceremonial baths and retreats, as those of 9 nights (*nava khshapara*). The ancient Hebrews did the same.

The early Christians followed the Hebrews in this. Our English word fortnight (fourteen nights) for a period of 14 days points to this old custom.

In India, even now, the common expression is *rât dâhdo* and the ancient expression was ratri-divasa *i.e.* night and day.[2]

XVI.

The products of ancient Germany. Its cattle, metals and coins.

The land of ancient Germany, which was full of woods and marshes produced grains in some parts but no fruits. The cattle were of a poor type. Rich metals were not known among them. When gold and silver vessels were presented to their chiefs by the neighbouring Romans, they were not appreciated more than earthenware. However, the people on

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neighing of a horse. (*c*) Zerxes was preceded in his war-marches by sacred horses and chariots. Justin gives the following reason: "The Persians believed the Sun to be the only god and horses to be peculiarly consecrated to him" (I. 10).

[1] Tacitus, chap. X.

[2] *Vide* Journal R. A. S. of January 1916, pp. 143-146, "Day and Night in India" by Prof. A. Berriedale Keith.

the borders, having come into commercial contact with the Romans, used coins. According to Tacitus, among the Roman coins two, namely the *serrali* and *bigati*, were preferred by them. The *serrali* was serrated Denarii, *i.e.*, Dinârs that were serrated, *i.e.*, whose edges were cut "like the teeth of a saw" to detect base metals which latterly began to be used. The *bigati* were the coins stamped with the figure of a chariot drawn by two (bi) horses, as the quadrigali were those with a chariot and four horses. The ancient Germans, like the Romans from whom they took their coinage, preferred silver coinage, "because the smaller money is more convenient in their common and petty merchandise."

Gibbon's "general idea of the German tribes."

Gibbon, after describing their institutions, manners and customs, chiefly according to Tacitus, thus gives us a general idea of the German tribes: "Their climate, their want of learning, of arts, and of laws, their notions of honour, of gallantry and of religion, their sense of freedom, impatience of peace, and thirst of enterprise, all contributed to form a people of military heroes. And yet we find that during more than two hundred and fifty years that elapsed from the defeat of Varus [1] to the reign of Decius [2], these formidable barbarians made few considerable attempts, and not any material impression on the luxurious and enslaved provinces of the empire. Their progress was checked by their want of arms and discipline, and their fury was directed by the intestine divisions of ancient Germany." [3]

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1 Quintilius Varus, defeated by the Germans, in A.D. 9.

2 A.D. 249 to 251.

3 Gibbon, chap. IX, Vol. I, p. 139.

THE ANCIENT IRANIAN BELIEF AND FOLKLORE ABOUT THE MOON. SOME COGNATE BELIEFS AMONG OTHER NATIONS.

(Read on 28th February 1917.)

I.

Introduction.

We read as follows in "The Hand-book of Folklore[1]": "The records of prehistoric archæology teach us that man's early progress over the world must have been very slow. At first unarmed and unclad, and subsequently but very inadequately armed and clad, he probably wandered along the banks of rivers, surrounded by hills and mountains, by dense jungles, by fierce and often gigantic animals. He was exposed to heat and cold, to wind and weather, to storm and tempest. Forces outside himself and beyond his control caused him pain or pleasure, obliged him to move hither or thither for safety, shelter or sustenance. Little wonder, then, that he should attribute a mysterious life and power not only to the heavenly bodies, the winds, the streams, or the waves, but even to silent motionless unchanging objects, such as mountains, crags, boulders, and pebbles; nay further, that he should think of them as beings endowed with will and consciousness; or that finally he should suppose them to be the abodes or manifestations of beings more powerful than himself. That such beliefs were actually held is amply proved by the myths current among primitive and barbarous races. Traces of similar ideas may also be found in the folklore of civilized Europe, even down to the present day."

The above is the general reason attributed by anthropologists to the rise of some folklore about some grand objects of Nature.

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[1] "The Hand-book of Folklore," new edition, revised and enlarged by Charlotte Sophia Burns (1914), p. 23.

One may ask: "If the ancient primitive man 'attributed a mysterious life and power' to the whole Nature, and if you have doubts about the propriety of that attribution, to whom do you attribute Life and Power?" You will perhaps reply: "To God and to God alone." Then one may question again: "What is your idea of God? Where is your God?" You will reply: "God is Self-existent; He is Omnipotent, Omniscient, Omnipresent." One may ask then: "If He is Omnipresent, He is an Existence that must manifest Himself somehow anywhere. He, or His Essence, or part and parcel of His Essence or what you have called His 'Life and Power' must be found in Nature, in the objects of Nature referred to in the above passage." These questions and answers bring us to the general questions, "What is the procedure? 'From Nature to Nature's God'[6] or From Nature's God to Nature'?" To ordinary human intelligence, "From Nature to Nature's God", is a more easy, more intelligible, more comprehensible view. Questions like these bring us to questions of Monotheism and Pantheism. These words need not be in opposition. A Monotheistic-Pantheism, or a Pantheistic-Monotheism, is possible or intelligible. But these thoughts lead us to abstract questions of Religion, in which we will not enter here. From Diversity to Unity may be the guiding principle. Whichever way you think of the questions, this much can be said to be true, that in beliefs of the above kind man sees some Force, Life or Power in objects of Nature. The higher and nobler the object of Nature in which he sees it, the better. That is the way which leads to his mental growth.

From all these considerations, we see, that it is quite natural that the moon, being one of the grandest objects of Nature, is looked upon by men of all ages as an object, repository of some Power or Life or Energy, which it is in her power to transfer to others. It is some Iranian belief and folklore about this grand object of Nature that forms the subject of my paper this evening.

I will at first speak of the belief and folklore about the moon among the ancient Iranians and then speak a little of some cognate beliefs among other nations.

II.

THE BELIEF AND FOLKLORE OF THE ANCIENT IRANIANS.

The Moon—an Eye of God.

Of all the grand objects of Nature, which are manifestations of God's power, the Sun and Moon are held to occupy a high position. They are, as it were, the "eyes of God." God sees His Nature, as it were, through them. In the Avesta, the Sun[1] and the Moon are referred to as the eyes of God. "Nemô Ahurâi Mazdâi .. .. nemô âbyô dôithrabyô, yâ Ahurahê Mazdâo (Yasna LXVIII 22, Khorshed Nyâish, 5) *i.e.* "We do homage to Ahura Mazda .. We do homage to these two eyes, which are of Ahura Mazda." One may understand this passage in another way, and say, that the Sun and Moon are the "Eyes of God" because man sees God, as it were, through them[2].

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[1] Yasna I. 11 also speaks of the Sun as the eye of God. The Rigveda speaks of the Sun as being born from the eye of the Purusha, the mystic male, and of the Moon as being born from his thought, Darmesteter's Études Iraniennes II, p. 301.)

[2] Pope sings of the Moon as "The Refulgent Lamp of Night."

"As when the moon, refulgent lamp of night,
O'er heaven's clear azure spreads her sacred light
The conscious swains, rejoicing in the sight,
Eye the blue vault, and bless the useful light."

Another English poet, Keats, associates Moon with the Sun as a sister to a brother.

"By the feud
"Twixt Nothing and Creation, I here swear,
Eterne Apollo ! that thy sister fair
Is of all these gentlier-mightiest."

In the Mâh Bokhtâr Yasht and Nyâish in praise and honour of the Moon, we find the following form of the homage paid to Moon, beginning with that to the Creator:—

> "Homage to Ahura Mazda (The Omniscient Lord)! Homage to the Amesha-Spentas (The Immortal Beneficent Beings)! Homage to the Moon who contains the seed of the animal creation! Homage to (thy power of) looking over us! Homage to (our capability of) looking up to you!

This form of homage seems to be connected with the above idea of the Moon being, as it were, an eye of God, an eye through which He sees His creation and fertilizes it. The passage is significant as giving us an insight into the old Iranian view about the Moon.

Firstly, we see, that the first and the principal homage is to Ahura Mazda, to God. The second homage is to the Divine Powers or Existences who are the creation of God and who preside over or personify His attributes. Then the third homage is to the Moon, who is believed to have in him the Power, the Force or the Energy of fructifying the cattle.

The Avesta Belief about the Influence of the Moon upon Creation.

We have two compositions or prayers in the Avesta in honour and praise of Mâongha or Mâh *i.e.* the Moon. These are the Mâh Yasht (Yt. VII.) and the Mâh Nyâish. They are well-nigh the same with a few modifications or changes in the recitals of the usual parts in the beginning and at the end. The component parts of the prayers are the following :—1. The usual short invocation of God in the beginning with a short recital in praise of Righteousness. 2. The usual short prayer of repentance. These two precede all Avesta prayers of the Parsees. 3. The Homage to the Moon, beginning with Homage to God. 4. The usual short recital, invoking the Powers or Intelligences associated with the particular Gah or period of the day in which the prayer is recited. This

precedes generally all Avesta prayers. 5. A short recital about the movements of the moon, referring to its waxing for 15 days and waning for fifteen days. 6. A short recital in her praise, wherein it is said, that she has to look to other powers or mediums or objects for the spread of its light on the Earth. 7. A reference to its influence upon vegetation. 8. A short invocation, wherein its influence on water (*afnanghuhantem*), on vegetation (*zairimyâvantem*) and on the wealth (*îshtivantem*) and health (*baêshazem*) of man is referred to. The cattle formed the principal part of wealth. 9. A prayer, asking from the Higher Powers, the blessings of courage, success, wealth, children, &c.

These Avesta prayers especially point to some connection between the Moon and the growth of the vegetable creation. They also refer to the influence upon cattle and the health and wealth of men.

The Pahlavi and Persian Writings on this Influence.

The Pahlavi and Persian writings amplify the references in the Avesta to the influence of the Moon. The principal writings are the following :— 1 The Pahlavi rendering and commentary of the Avesta Mâh Nyâish and Yasht. 2 The Dinkard. 3 The Dâdistân *i.* Dinik. 4 The Persian Sad-dar. 5 The Persian versions of the Avesta and Pahlavi Nyâish and Yasht.

In the Avesta Nyâish and Yasht in honour of the Moon and in the Pahlavi and Persian renderings, we see clear references to Moon's influence upon :—

1 Vegetation.

2 Cattle or animal creation; and

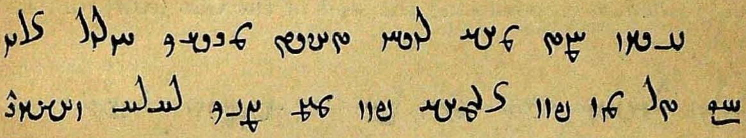
3 Mankind.

We will examine the subject of this influence a little in detail.

The Avesta points clearly to some connection between the Moon and the growth of the vegetable creation. We read (Mâh Nyâish. Âat yat Mâonghahê raokhshni tâpayêiti, mishti urvaranâm zairi-gaonanâm zaramaêm paiti zemât uzukhshayêiti): "When the light of the Moon shines, there shoot forth on earth green coloured plants like dew."[1]

1 Influence of Moon on the Vegetable Creation.

The Pahlavi rendering is more explicit on the point of the influence on vegetation. (The Pahlavi Khordeh Avesta by Kavasji Nusserwanji Kanga, પાક ખોર દેહ અવસ્તા, તેની પેહેલવી માએની શુધાં. (1859), p. 44. Études Iraniennes, par James Darmesteter (1883). Tome II. p. 294).



Translation.—At the time when the Moon shines brightly, the trees always get their greenness, that is moisture. In the spring they shoot forth on the ground.

The Persian rendering runs thus (Études Iraniennes, *Ibid.* p. 296):

آن زمان که ماه روشن تابد همیشه دار و درخت سبز رنگ بزمان
بهار بر زمین تابید

Translation.—When the Moon shines brightly, plants and trees always (become) green-coloured. In the time of spring, they grow out on the ground.

The Moon is said to be *Gao-chithra, i. e.* possessing the seed of Gâo (cow) *i.e.* the cattle. Here, Gâo (cow) may be taken to be the type, not only of the bovine kind, but of all animals. There are several Higher Powers or Higher

2 Influence of Moon on the cattle or Animal creation.

[1] Compare with this, the beliefs of other ancient nations as described by Sir J. Frazer (Golden Bough V. Spirits of the Corn, Vol. II).

Intelligences that are said to be co-operating with the Moon in some of her influences, especially that on the cattle. They are spoken of as its *Ham-kârs*, *i.e.* co-workers.

The *Hamkârs* or Co-workers with the Moon.

According to the Parsee books, the seven Ameshâspands or principal divine powers have several *Ham-kârs* (هم کار) *i.e.* co-workers with them. The Mâongha or the Mohor Yazata, *i. e.* the divine power presiding over the Moon, is a co-worker with Vohumana or Bahman. The *Hamkârs* who form this group are Bahman, Mohor, Gosh, and Râm. Of these, Bahman presides over Good Mind, Mohor over the Moon herself, Gosh over cattle, and Râm over good pastures. The first three are spoken of as *Gao-chithra*, *i. e.* possessing the seed of the Gâo (cow) or the bull.

[1] [illegible]

[illegible]

Translation—The cattle-seeded are three, *i.e.* Bahman, Mah (Moon) and Gôshôrûn : all these three are cattle-seeded.

The Persian rendering of this Pahlavi commentary runs thus :

[2] بہمن و ماہ و گوش این ہر سہ ۳ گو سفند تخم ہست

i.e. Bahman, Mâh (Moon) and Gosh ; every one of these three is cattle-seeded.

In this group of three, the Moon, as it were, stands in the middle, between the Spiritual world and the Corporeal world. She is in the intermediate Heavenly world, between the intangible invisible world and the tangible visible world. Her position is thus defined in the Pahlavi commentary of the Mah Yasht.

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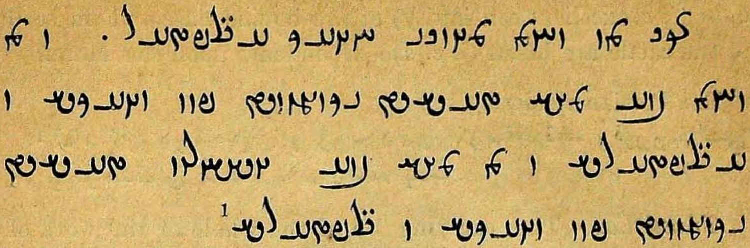
[1] Kavasji Nusserwanji Kanga's text of the Pahlavi Khordeh Avesta (1859), p. 41, l. 13.

[2] Études Iraniennes, Tome second, par James Darmesteter, p. 295.



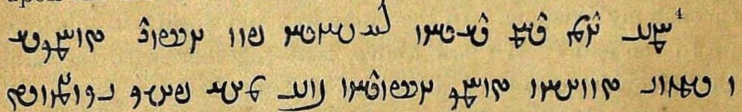
Translation.—He who is Vohuman (Bahman) is spiritual. He is invisible and intangible; and from Vohuman is created Mâh (the Moon) with visibility and intangibility; and from Mâh (the Moon) is created Gôshôrûn (the cattle) with visibility and tangibility.

The Persian rendering of the Pahlavi commentary of this passage runs thus :

[2] بهمن غیبی که دیده نشود و گرفته نشود و از بهمن ماه را پیدا کرده است که دیده شود و گرفته نشود و از ماه گو سفند پیدا کرده است که دیده شود و گرفته هم شود

Translation.—Bahman is spiritual, who cannot be seen and cannot be got hold of. The Moon is created from Bahman (Good Thought).[3] He is seen but cannot be got hold of; and from the Moon are created the cattle who are seen and also caught hold of.

It is then added that the work of the creation depends upon the moon. We read

[4] 

Translation.—The process of the creation of this world (proceeds) from (these three) cattle-seeded (powers) and the splen-

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1 K. N. Kanga's text of the Khordeh Avesta, p. 41.

2 Études Iraniennes II, p. 295.

3 Indian books speak of the Moon as being born from the thought of the Purusha, the mystic male.

4 K. N. Kanga's text, pp. 41-42.

dour (*i. e.* excellent continuity) of the bovine class and the seed of the cattle are based (*i. e.* are dependent) upon the Moon.

The Persian rendering says :

[1] تمام کارو بار اینجهان را رواج دادن بگو سفند تخم و نورو خالصي
گاو و گو سفندان بر ماه پاید داشتم هست

Translation.—The carrying on of the whole of the work of this world proceeds from the cattle-seeded powers; and the splendour and the purity of (the breed of) the cow and the cattle are dependent upon the Moon.

The above ancient Iranian view about the Moon which we gather from the Pahlavi translators and commentators of the Avesta texts, when summed up in brief, is this : Vohuman or Bahman, *i.e.* the Good Mind, who is the first of the Ameshâspands or the Immortal Powers of Ahura-Mazda, and who himself is a creation of Ahura-Mazda (Vohumana mana dâmi Zarathushtra. Yasht I, 25), is the source from which the creation of the Moon proceeded. In other words, God out of his good mind, created the Moon and made her a procreating source of animal creation, *i.e.* the Moon has an influence upon animal creation, especially upon the cattle.

The above idea, that God created the Moon through his Good Mind or Wisdom, is represented in the Ahura Mazda Yasht,[2] where we find Ahura Mazda saying to Zoroaster : " The World has been (running) from the beginning through my knowledge, through my Wisdom. In the same way the world will continue up to the end." We saw above, that together with the Sun, the Moon is spoken of as an eye of Ahura Mazda. Sight and knowledge, to a certain extent, go together. What you see with your eyes imparts to you some knowledge. The very root of the Indian and Iranian words for learning, *viz.* vidhyâ, (Av." 𐬬𐬀𐬉𐬛𐬌𐬌𐬀 Sans. विद्या) gives us an idea of both sight

[1] Études Iraniennes, II, p. 295

[2] Yasht I, 26.

and knowledge. The root is *Vid* विद् Lat. *videre* to see, to know. That the Moon proceeds from the Good Mind or Thought of the Highest Intelligence is also an Indian view.[1]

Days of Abstinence from flesh among the Parsees on the four *Hamkâr* days of Mohor, presiding over the Moon.

The Parsee month is divided among thirty days, each of which bears the name of one of the thirty Yazatas or angels. Out of these thirty, four, *viz.* the 2nd, 12th, 14th and 21st bear the names of the above group of four *hamkârs* or co-workers, *viz.* Bahman, Mohor, Gosh and Râm. So, owing to the above belief, that the four co-workers among the Higher Powers, have some connection with the creation of the cattle, many Parsees, at one time, abstained from eating meat on the four days bearing the names of the above four yazatas. At one time, this question of abstinence from meat was a subject of great controversy and even of acute differences among the laymen (Behdín) class and some of the priestly (Âthornân) class of the Parsees. We learn from the Parsee Prakash of the late Khan Bahadur B. B. Patel[2], that on 30th May, 1796, the Parsee Community of Bombay met in a general assembly and solemnly resolved that all Parsees should abstain from meat on these four days. This resolution was again affirmed by the members of the Parsee Panchayet in 1823. Exceptions were permitted in case of illness. Some members of the priestly class were opposed to very rigid rules in this matter. These customs and resolutions are now-a-days more honoured in their breach than in their observance. However, some abstain, even now, from meat on the above four days every month. Some abstain only on the above four days during the 11th month of the year which is dedicated to Vôhûman or Bahman, the first of the four *hamkârs* of Mohor or the Moon. Many abstained formerly, and some abstain, even now, from meat diet during the whole of this 11th month dedicated to Bahman.

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1 Ormazd et Ahriman, par Darmesteter (1877), p. 74, n. 3.

2 Vol. I, pp. 877-78.

3 Influence of Moon upon Man.

It is the Moon's influence upon Man, that forms the principal subject of Moon's folk-lore among different peoples, both ancient and modern. It is the belief of this influence that has given us our word "lunatic". In the above Avesta Nyâish and Yasht, we have simply allusions to the subject, but, in a later Pahlavi book, we find a further and fuller reference to it. We read the following Question and Answer in the Dâdistân-i-Dînîk (Chap. LXXI. Ques. 70. S. B. E. Vol. XVIII pp. 214-16).

Question.—" Is anything which happens unto men through fate or through action, is exertion destiny or without destiny, and does anything devoid of destiny happen unto men, or what way is it ? As to that which they say, that when a man turns unto sinfulness, they ordain anew a new death; as to that which they say, that anything which happens unto men is a work of the moon, and every benefit is connected with the moon, and the moon bestows it upon worldly beings; and as to what way the moon does this, and bestows all benefits, order some one to decide the literal explanation of how and what way it is, by the will of the sacred beings."

Reply.—" The reply is this, that the high-priests have said thus, that there are some things through destiny, and there are some through action; and it is thus fully decided by them, that life, wife, and child, authority and wealth are through destiny, and the righteousness and wickedness of priesthood, warfare, and husbandry are through action. And this, too, is thus said by them, that that which is not destined for a man in the world does not happen; and that which is destined, be it owing to exertion, will come forward, be it through sinfulness or slothfulness, he is injured by it. That which will come forward owing to exertion is such as his who goes to a meeting of happiness, or the sickness of a mortal who, owing to sickness, dies early; and he who through sinfulness and slothfulness is thereby injured is such as he who would wed no wife, and is certain that no child of his is born,

or such as he who gives his body unto slaughter, and life is injured by his living."

Man's Destiny and Man's Actions.

We learn from this passage of the Dâdistân-i-Dînîk, that the ancient Persians attributed some events to fate and destiny and others to men's own actions. To speak in the modern Persian phraseology, they said, that in some matters we are guided by our Takdir (تقدیر) and in others by our tadbir (تدبیر). For example, for life, wife, children, authority and wealth, we have simply to depend upon God's decree *i.e.*, on our fate or destiny. We cannot say, how long we will live. Death may come unexpectedly at any time. One cannot say with certainty, whether marriage will be happy or unhappy, whether the wife or the husband chosen will turn out good or bad. In the same way, the gift of children also is in the hand of God. So also rank and wealth. They are the gifts of God.

But, there are certain things which it is in our hands to bring about or to acquire. For example, righteousness or wickedness. It is in our own hands to be righteous or to be wicked. The same is the case with warfare and husbandry. It is in our own hands, whether to be in a continuous state of warfare or quarrel with our neighbour or to be in peace. It is in our hands to be good husbandmen; *i.e.*, taking the word husbandmen in a very broad sense, it is in our hands to be industrious and hardworking or otherwise.

Destiny and Moon.

Now, as to what is attributed to destiny, it is the Moon that is believed to have some hand in it. As the above passage of the Dadistan says, "Anything which happens unto men is a work of the moon, and every benefit is connected with the moon, and the moon bestows it upon worldly beings; and as to what way the moon does this, and bestows all benefits, order some one to decide the literal explanation of how and what way it is, by the will of the sacred beings." What the writer means is this : What results from Destiny or Fate is due to

the influence of the moon. As to how the Moon exerts that influence and how she brings about a benefit or otherwise, it is an academical question to be left to philosophers and divines.

One must not understand from the above, that the ancient Iranians believed in destiny and not upon self-exertion. No; on the other hand, action, exertion, industry, activity were highly enjoined. But, when in spite of all these, there came failure or disappointment, one need not despair but have his trust in God. Destiny or *takdir* was associated with trust in God, with the belief that it was God's Will, and that 'God's Will be done.' The Moon was allegorically, as it were, the eye of God, and was therefore the medium, through which, that Will or Destiny was bestowed.[1]

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[1] This Iranian view is, to a certain extent, also the Hindu view. It is well expressed by Mr. S. M. Mitra. He says: "It is not given to human beings to understand the whole working of the various forces that play upon the individual. Some Great Power may look down with comprehending eye upon each detail of the complex machinery, and see how far a man could resist the said forces and attract the good, but it is very hard, nay impossible for man himself to say how far he is bound down by the laws of heredity and by environment, or how far he is at liberty to exercise freedom of will. . . . . . An absolute belief in an unalterable Fate would be slavery, but most people hold the view that man can modify his fate even if he cannot altogether control it . . . . Man is born with a certain heritage of power and weakness from his ancestors, but most men do not make the best of what is in them, prefering to blame fate, or ill luck, or whatever name they may give to the combination of circumstances, which they think are against them" *Hindu Mind Training*, by S. M. Mitra (1917) pp. 187-88. We learn from this that the Hindu view is "a certain belief in Free-Will as well as in Fate." (*Ibid.* p. 337) "Fate will lead one through one's misfortunes provided one feels responsibility, and does all in one's power to right the wrong under which one suffers" (p. 359). Mr. Mitra compares this Hindu view with what was said by the French philosopher La Rochefoucauld, who said: "It seems that nature has at man's birth fixed the bounds of his virtues and vices." (Maxim, 189). "There is no praise we have not lavished upon Prudence, and yet she cannot assure to us the most trifling event." (Maxim, 65). "Our wisdom is no less at the mercy of Fortune than our goods" (Maxim, 323). "Although men flatter themselves with their great actions, they are not so often the result of a great design as of chance." (Maxim, 37). (*Ibid*, pp. 515-16) Mr. Mitra

Moon's Influence upon Conception by Women.

We saw above, that the Moon is spoken of in old Parsee books as *gâo-chithra*, *i.e.*, containing the seed of the *gâo*, *i.e.*, cow or cattle. The word gâo or cow may be taken in a much broader sense, as representing all animal creation, including, among animals, mankind also. We saw, that according to the Pahlavi Dâdistân-i Dinik, the gift of children was in the hand of Destiny and that the moon had something to do with destiny. The Pahlavi Dinkard gives us some glimpse into the belief which connects the moon with the conception of women or with birth. We read as follows in the seventh book :—

1. "About the marvellousness of the manifestations before the birth of that most auspicious of offsprings from his mother.

2. "One marvel is this which is declared, that the Creator passed on that glory of Zaratûsht through the material existences of the creatures to Zaratûsht ; when the command arose from Aûharmazd, the coming of that glory from the spiritual existence to the wòrldly, and to the material substance (mâdiyâto) of Zaratûsht, is manifested as a great wonder to the multitude (val kabedânô). 3. Just as revelation mentions it thus: 'Thereupon, when Aûharmazd had produced the material (dahishno) of Zaratûsht, the glory then, in the presence of Aûharmazd fled on towards the material of Zaratûsht, on to that germ ; from that germ it fled on, on to the light which is endless ; from the light which is endless it fled on, on to that of the sun ; from that of the sun it fled on, on to the moon; from that moon it fled on, on to those stars ; from those stars it fled on, on to the fire which was in the house of Zoish ;

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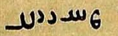
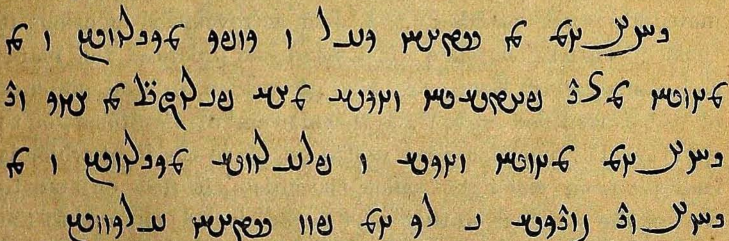
thus explains further the Hindu idea on the authority of the words of Bhishma: "Destiny and exertion are inter-dependent. The unhappy man of inaction is ever weighed down by all kinds of misfortune." (Santi Parva, CIII 19,20). Without swift exertion destiny alone never succeeds in attaining the ends which kings desire. Exertion and destiny hold equal sway. Of the two, I hold exertion to be superior, since, destiny is already fixed as the result of previous exertion (*Ibid*, LVI 14,15). *Ibid*, p. 516.

and from that fire it fled on, on to the wife of Frâhimrvanâ-Zois, when she brought forth that girl who became the mother of Zaratûsht".[1]

From this passage, we see that the germ of a child is, in some way, connected with the moon. Various Iranian words also point to that connection. The Avesta word for the Moon is mâongh, Pahlavi, mâh, and Persian, mâh. The Avesta word for wealth also is mâya () Persian mayeh مایه. The same Pahlavi word mâh signifies moon as well as sexual intercourse. The same Persian word مایه, which signifies wealth, also signifies semen virile as well as female or woman.

The Lunar fortnights and moral actions.

The Mâh Yasht, in its Pahlavi version, connects the waxing and the waning fortnight of the Moon with the moral actions of Man, and says, that during one fortnight, as it were, Man's good actions are registered in Heaven, and during another, their recompense is given. We read the following (K. N. Kanga's Text, p. 42) :—



Translation.—During 15 days, they receive from the men of the world good deeds and righteousness and from the heavenly beings recompense and reward of virtue. When the victorious Moon waxes from the first day to the fifteenth day the heavenly beings accept virtue and goodness and from the fifteenth day to the end of the thirtieth day, they distribute (the reward) to the men of the world.

[1] Dinkard Bk. VII chap. II, 1-3. S. B. E. Vol. XLVII, pp. 17-18.

The Persian version of this Pahlavi passage runs thus (Études Iraniennes, par Darmesteter II, p. 296) :—

پانزده ماه افزاید و پانزده کاهد پانزده روز کار و کرفه اینجهان
باشندگانرا قبول کند و مزد آنجهان را و پانزده روز کار و کرفه جهانرا
در بهشت سپارد و مزد آنجهان این جهان باشندگانرا در اینجهان بخشد

Translation.—(The Moon) waxes for 15 (days) and wanes for 15. During (the first) 15 days, He accepts the good deeds and the virtuous deeds of the dwellers of this world for recompense in that world ; and during (the next) 15 days, He entrusts the good deeds and virtuous deeds of this world to Paradise and grants the recompense of that world to the inmates of the world in this world.

The idea sought to be conveyed in the above Pahlavi and Persian passages is this : There is, as it were, some mutual work between the Spiritual Beings and the worldly beings. Man's good works are registered in Heaven by the Spiritual Beings in one Lunar fortnight and rewarded in another.[1] Darmesteter says, that "the moon is thus a sort of moral clearing-house between earth and heaven." [2]

Moon, the Distributor of blessings.

In the Pazend portion which precedes the Avestâ Mâh Nyâish, the Moon is spoken of as Mâh Bukhtâr (Mâh bukhtâr, mâh Yazad be-resâd). The Mâh Nyâish is spoken of as the Mâh bukhtâr Nyâish ([illegible]). Here the word bukhtâr may have two significations : (1) One that of the distributor of material blessings. In that case, the word is Avesta [illegible] (Yt. VIII, 1) distributor, Pahlavi bakhtâr [illegible] *i.e.*, the giver or distributor of bakht (P. بخت) *i.e.*, fate or destiny

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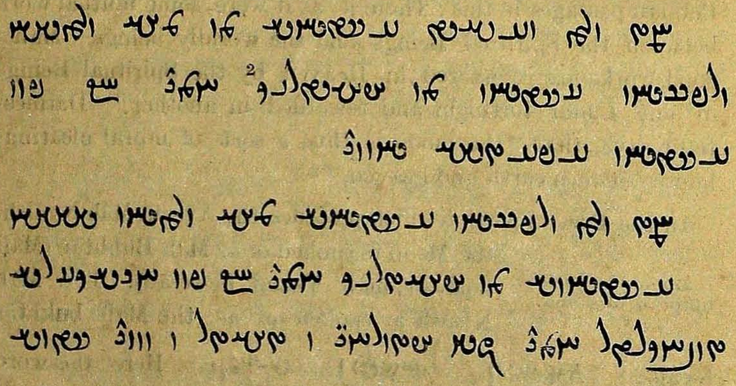
[1] According to the Hindu belief also the waxing and the waning of the Moon have certain influences on men's temperaments (Hindu Mind Training, by S. M. Mitra, p. 13).

[2] S. B. E. Vol. XXIII, p. 89, No. 4 Mâh Yasht.

or luck. (2) It may also have the signification of pardoner, forgiver, remitter, from Pahlavi bukhtân corresponding to Persian bakhshidan بخشیدن to forgive (The Pahlavi Pazand glossary of Dastur Hoshangji and Dr. Haug (1870) p. 16 l. 10. *Vide* p. 94). Thus, it appears that the Moon is looked at both, as a distributor of material blessings and as a distributor of spiritual blessings, or as a provider or giver of salvation from sins or faults.

Stars affected by the Waxing and Waning of the Moon.

The waxing and waning of the Moon was believed to affect even the luminosity of the four great stars, the Haptorang, the Vanant, the Tishtar and the Satvas, *i.e.*, the Great Bear, Vega, Sirius and Canopus.[1] We read (K. N. Kanga's Text. pp. 42-43) :—



Translation.—When her, *i.e.*, the Moon's light (*hastishn* lit. existence, standing) waxes, the light of those who are the fixed stars wanes, *i.e.*, they become powerless in their light. When her, *i.e.*, the Moon's light wanes, the demoniacal[3]

[1] *Vide* Mr. M. P. Kharegat's article on "The Identity of some heavenly bodies mentioned in the Old Iranian Writings," in the Sir Jamshedjee Jejeebhoy Madressa Jubilee Volume (1914) edited by me, p. 116.

[2] For Akhtarân.

[3] *I.e.*, the planets. They are supposed to belong to the class of Angramainyu or Ahrinan, because they are wandering and are not fixed and settled.

(Shaêdâan) stars who are planets have their light (also diminishing) *i.e.*, the stars like Haftorang, Tishtar, Vanant and Satvar become more powerful in their work (*i.e.*, the light).

The Persian version runs thus (Études Iraniennes par Darmesteter II, p. 296):—

که او افزونی ماند یعنی ماه ایشان در کاستن بماند که مقابل
اواختران که بدستارگان هست چون هفتورنگ و ونند ستاره ستوس و تشتر
وغیره یعنی بر آسمان. هستند ابابی زور اند و چون بکاهد یعنی ماه
ایشان در افزونی باشند که مقابل او اخترانست یعنی به نیکی زور
مند باشند

Translation.—When the Moon is waxing, they, *viz.*, Haftorang and Vanant star and Satvas and Tishtar and others, who are opposed to the Avâkhtarân (*i.e.*, the planets) that are bad stars, wane *i.e.*, those who are in the Heavens become powerless. When the Moon is waning, they (*i.e.*) the stars who are opposed to the Avâkhtarân (planets), wax, *i.e.*, become powerful in goodness.

The Sad-dar. Reverence to the Moon.

The Sun and the Moon being, as said above, the repositories of some Life, Power or Energy, the ancient Iranians held them in reverence. The Persian Sad-dar (The sixth Dar or chapter) enjoined for a good Zoroastrian the following six ceremonial rituals of which two were in connection with the Sun and the Moon : He should celebrate (1) the Gâhambârs, *i.e.*, the six season festivals. (2) The Farvardiân,[1] *i.e.*, the ten days at the end of the year to be passed in prayers, both for one's self and for the departed ones. (3) The commemoration of the anniversaries of the death of one's parents and dear ones. (4) The

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[1] We learn on the authority of Manander Protector, that Naoshirwan (Chosroes I) postponed, in A. D. 585, the formal welcome to his Court of the ambassador of Emperor Justin of Rome. (*Vide* my paper, " An Inquiry from Pahlavi, Pazend, Persian and other Works on the subject of the Number of Days of the Fravardegân " (1908), pp. 41-42).

recital of Khorshed Nyâish in praise and honour of the Sun three times during the day—morning, noon and afternoon. (5) The recital of the Mâh Nyâish in praise and honour of the Moon, three times during a month ; and (6) the celebration of the Rapithavin, *i.e.*, the festival to celebrate the passing away of Winter and the approach of Summer.[1]

The Sad-dar-i Behr-i Tavil gives the following as the three days for the duty of reciting the Nyâish or Litany in honour of the Moon. (1) The New Moon day, (2) the fourteenth day, *i.e.*, the day preceding the Full-Moon day and the first day of the next dark fortnight.[2]

Some mysterious life and power being attributed to the Moon as a grand object of Nature and as the medium of the distribution of God's blessings, there arose naturally the idea of reverencing it. The Shâyast-lâ Shâyast speaks of the act of reverencing the moon as a good work (S. B. E. Vol. V, p. X 298 Chap. VII, 4). Not to revere it at proper times was a wrongful omission (*Ibid*, p. 352 Chap. XII, 31).

Offerings to the Moon.

The Moon being thus held as a Heavenly body which exerts some influence upon Man's life, the idea of offering it something naturally followed. We learn from the Shâyast-lâ Shâyast (S. B. E. V, p. 336, Chap. XI), that, when a sheep or goat was offered as a sacrifice by some, the right eye of the animal was "the share of the moon."[3] The eye was offered because the moon was, as said above, spoken of as an eye of God. The Parsees have now no animal offering of the above kind. But the custom of reverencing the Moon is still prevalent.

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[1] S. B. E. Vol. XXIV, p. 264.

[2] *Vide* Dastur Jamaspji's Sud-dar in Gujarati, p. 84.

[3] This reference to the offering of a part of a sheep in honour of the moon among the Persians, reminds us of the custom of the ancient Egyptians who sacrificed pigs to the moon. (The Golden Bough of Sir J. Frazer. Part V. Spirits of the Corn and of the Wild, Vol. II, p. 25).

New Moon day among the Parsees.

It being held as above, that the Moon had an influence upon man, that it had, as it were, an influence as a medium, in bestowing God's blessings upon Man, the New Moon day was an auspicious day. If a Bombayite has a doubt, if a particular day is a new moon day, he has only to go to the sea-shore at the Back-bay, and if he sees there a larger concourse of Parsee ladies in their *sârees* of variegated colours, he has to assure himself that it is a New Moon day. He will find some of them giving their offerings of flowers and sugar and sometimes of a cocoanut to the sea and thus paying an homage to Ardviçura Anâhita, the female Yazata or angel who presides over waters. This Yazata also presides over the divine powers that grant boons to maidens who pray for having healthy husbands, husbands who can maintain them well, who can make them mothers of healthy children—healthy in body and healthy in mind,—and who pray for sufficient milk at their breast to feed and nourish their young ones. You will see, that a large number, after bowing their courtesy, with or without offerings, are either strolling on the shore or sitting on the small parapet wall on the west of the Queen's road. They do their courtesy to the waters of the sea before the appearance of the moon after sunset. When the time of the appearance of the new Moon approaches after sunset, you will see a number of eyes looking to the western horizon to find her. No sooner do they see her, than they make their courtesy, at times with simply a respectful bowing, with their two hands at their foreheads, and, at times, with their usual form of courtesy known as *overnâ*, wherein they raise both their hands to the moon, and giving them a turn in two directions, apply them to their temples from their back sides. An ordinary homage to the new Moon, with a bow of the head and a salaâm with two hands raised to the forehead, is paid even by Parsee males.[1]

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1 This or some other kind of homage to the new Moon is also observed by other people of Bombay besides the Parsees. You will see hundreds, nay thousands of eyes, turned to the western horizon on a new Moon evening, to look out for the moon, and, when observed, to pay a homage to her.

When one's eye catches the new Moon first, he does not like to avert it from her, but he quicky takes out from his purse, a rupee or a silver coin. This is held to be auspicious as presaging the acquisition of much wealth and happiness. With some, the first person to be seen next to the new Moon, is their near one or dear one that may be close at the time. That may be a child or hubsand or wife. These customs, formerly observed generally, are still observed by many. I remember having seen, when quite a child, that it was on the new Moon's day, that my father always liked to give pin-money to my sisters. Some Parsees, even now, do not make payments on the new Moon's day, and like to have payments made to them on that day.

Among the Parsees, according to their scriptures, Ardviçura, the Yazata presiding over the waters, is a female deity. Mâongha, presiding over moon, is a male deity. Among Hindus also it is a male deity.

Iranian View of an Eclipse of the Moon.

The Eclipse of the Moon, like that of the Sun, was believed to be due to the interposition of an opaque body between the Moon and ourselves. The Pahlavi Dâdistân-i-Dini speaks of it at some length.[1] (S. B. E. Vol. XVIII, Chap. 69, p. 212.) These opaque bodies are, as it were, hostile to the Moon. The Shikand Gumanik Vajâr [2] refers to this opposition. The idea seemed to be, that the moon was for the time being caught by some hostile power. The Persians speak of the Lunar eclipse as giraft-i Mâhtâb (گرفت مهتاب) *i.e.*, the Capture of the Moon. The Pahlavi word in the Dâdistân i-Dini is *vakhduntan*, which is a Pahlavi synonym of the Persian *giaftan*.

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1 *Vide* my paper "A Few Ancient Beliefs about the Eclipse" (Journa. of the Anthropological Society of Bombay, Vol. III. No. 6. pp 346-60; *Vide* my Anthropological Papers, Part I. pp. 55-66.)

2 Drs. Hoshang and West's Text, p. 199, ch. IV, 46. S. B. E. Vol. XXIV, p. 132.

III.

SOME CORRESPONDING FOLKLORE AMONG OTHER NATIONS.

Courtesy to the Moon in England, Scotland and other parts of Europe.

We will now refer to some of the beliefs and folklore of other people, that correspond to the Iranian belief and folklore. Mrs. Murray-Aynsley [1] quotes the Antiquarian Repertory to say: "In Scotland generally, and particularly amongst Highlanders, it is the custom for the women to make a courtesy to the new moon .. .. English women too, have a touch of this, some of them sitting astride a gate or stile the first evening the new Moon appears, and saying: "A fine moon, God bless her." The writer adds that he had seen the like of this in Herefordshire. In the Austrian Tyrol, it is everywhere "believed that she (the moon) influences nature, therefore nothing is done in either field, stall, house or wood, without first consulting the moon. Only at the wane of the moon is the hair cut, in order that it may not grow again too quickly" [2].

Some beliefs about the Moon in England and Scotland.

"People in England bow to the new moon or turn their money or show it to her (moon) the first time of seeing her. It is very unlucky to see the moon through glass and children are told that it is wicked to point the finger at the moon or try to count the stars. A girl in Berkshire was said to have been struck dead after doing so .... In Greece the proper way to stop an eclipse of the moon is to cry out: "I see you." Similar beliefs and practices survive in Judea and elsewhere.[3]"

Some women in Fife in Scotland did not comb their hair "at certain stages of the Moon" [4]. It was believed that "medicine for worms had to be given at the height of the moon. The worms are held to come out then" [5].

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1 Symbolism of the East and West, by Mrs. Murray-Aynsley (1900) p. 15. 2 Ibid. p. 16.

3 "The Hand-book of Folklore," by Charlotte Sophia Burne, p. 29.

4 Country Folklore of Fife, by J. E. Sempkins, 1914, p. 18.

5 *Ibid.* p. 409

In Mexico, the Moon is believed to be the wife of the Sun.

Moon, wife of the Sun.

"They believe that an eclipse of the Sun is caused by domestic quarrels, and to soothe the ruffled spirit of the Sun on such occasions, the ruddiest human victims that could be found used to be sacrificed to him. For sacrifices to the Moon under similar circumstances albinos (*i.e.*, whole persons) were chosen.[1] In Naples, the idea of the Moon being the wife of the Sun is still said to prevail. "They call the Moon Janara, or the wife of Janus (*i.e.* the Sun). A woman will call another a Janara as a term of reproach."[2] Among the lower order in Naples, "to this day, the Key (the symbol of Janus or the Sun) is used as a Talisman.[3]" This is a relic of the ancient phallic worship. When at Naples in July 1888, I saw some men and women carrying as amulets relics of phallic worship found in the ruins of Pompeii.

In the tilâs (તીલા) or red lead marks on the forehead of some people here, we find this idea of the sun being a male or husband, and the moon, female or wife. A Parsee priest, when he puts this red mark on the forehead of the child after initiating it in the *Naojote* ceremony with the investiture of the *Sudrah* and *Kusti*, *i.e.*, the sacred shirt and thread, puts a long vertical mark if the child is a male, and a round mark if it is female. The long mark symbolizes the fertilizing or conceiving ray of the sun, the round mark symbolizes the disc of the moon, who is fertilized by, or who receives the conception from, the Sun by taking its rays upon herself. The male, like the sun, is a conceiving agent; the female, like the moon, is the receiving substance that takes in the conception. Hence the difference in the forms of the symbolic mark on the forehead. In the East, the poets, generally, when they speak of the beauty of a male, compare it with that of the Sun, but in the case of that of a female, with that of the Moon. A beautiful woman is often spoken of as "moon-faced" (mâh-rui).

[1] *Ibid* p. 16. [2] *Ibid* p. 17. [3] *Ibid.*

The reason why there is much folklore about the Moon.

As the author[1] of the Handbook of Folklore says: "The Moon everywhere affords the most obvious natural measurement of time, and there are few people so low in culture as not to observe the changes of the Moon. The influence they are supposed to exercise on growth and increase causes agricultural operations to be largely affected by them." Thus, as all people have most to do with the Moon, as well as with the Sun, in the matter of this calculation of time and of the influence upon their agriculture, it is natural that a good deal of folklore is connected with it. The holidays of many peoples are connected with the Moon. They are what are known as "Moveable Feasts." The Hindus, Mahomedans, Jews and Christians have such moveable feasts or holidays depending upon the changes of the Moon.

The "Moveable Feasts" of the Christian Church, which are taken from the Jewish calendar, occur during three and a half months from the Shrove-tide New Moon to the Full Moon next to the Whitsuntide. Though the Christians have now the solar year of Julian or Gregory, they have still a lunar calendar. The Hindus also have their holidays connected with the Moon. For example, their Holi Holidays, which, some think, have been taken from the early Dravidians who were more of cowherds than agriculturists, occur in spring on the full moon in the lunar month of Falghun. It is a seasonal festival connected with the great luminaries. The burning of logs of wood on the occasion may be taken as an illustration of the scape-goat form in the scape-goat theory of Sir James Frazer. The burning of the log of wood symbolizes the burning of the old year with all its evil diseases and difficulties, whatever they may be. It is said, that in Mirzapur, this rule of burning a stake is known as "Sambat Jalnâ," *i.e.* the burning of the year (*savant*).[2]

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[1] The Hand-book of Folklore by Charlotte Sophia Burne. Revised edition (1914), p. 237.

[2] Hand-book of Folklore by Charlotte S. Burne, p. 240.

The Diwali new-moon.

The New Moon of the Diwali is believed to be very auspicious among the Hindus. The women prepare a lamp-black on the occasion, known as the "new-moon lamp-black", which serves as a charm against an evil eye.

Seeing Moon in a dream signifies good luck.

According to the Âin-i—Akbari,[1] seeing moon in a dream signifies good luck. Shamsu-d-din Muhammad Atgah Khan, who had received the title of Atgah, *i.e.* foster father from Akbar, whom his wife had served as a wet-nurse, is said to have dreamed at the age of 20, that "he held the moon under his arm." That dream was believed to have brought him good luck. He was then a mere soldier, but some time after his dream he became a great man.

Moon-worship preceded Sun-worship.

Sun-worship commenced with Agricultural age. Before the introduction of agriculture, man lived on uncultivated food, on which, they thought, the moon, which shone at night, had an influence. It was more moist at night, so they thought Moon to be the source or origin of moisture or water. So, Moon came to be "regarded as the efficient cause of growth in animals and plants."[2]

The Moon represented by a cow among the Greeks.

We saw above, that the Moon is spoken of in the Avesta as gao-chithra, *i.e.* cow-faced or cow-seeded. In ancient Greece, also, the Moon was represented by a cow.[3] The Greek legend "appears to reflect a mythical marriage of the sun and moon, which was acted as a solemn rite by the king and queen of Cnossus wearing the masks of a bull and cow respectively."[4]

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[1] Blochmann's Translation, Vol. I, p. 321.

[2] Animism by Mr. Edward Clodd (1905), pp. 52-3.

[3] Frazer's Golden Bough, 3rd Edition (1911), Part III. The Dying God, p. 71.

[4] *Ibid.*

THE PANDITS OF KASHMIR.

(*Read on the 28th of July, 1915.*)

President—Rao Saheb Dr. V. P. Chowan.

Introduction.

I had the pleasure of giving a short visit to Kashmir in May 1895, in the company of two friends and my three sons, then mere boys. I revisited it this year, at the kind invitation and in the company of a relative and his family who went there from Calcutta. My stay in this beautiful valley was a little longer this time. It extended from the 27th May, when I left Kohâlâ and entered into the precincts of the Kashmir state, to the 15th of July, when I re-crossed its frontiers at the same place.[1]

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[1] For the guidance of some of my readers who may choose to travel into the country, I give below a short itinerary of my travels.

23rd May 1915. Left Bombay.

25th May 1915. Arrived at Rawalpindi, where I stayed for two days.

27th May 1915. Left Rawalpindi and arrived at Kohâlâ, the frontier of the Kashmir state, where we crossed the Jhelum.

28th May 1915. Left Kohâlâ and arrived at Uri.

29th May 1915. Arrived at Baramula, from where the river Jhelum is navigable. Stayed in a house-boat on the river for 4 days.

2nd June 1915. Left Baramula by boat and halted at Sapor.

3rd June 1915. Left Sapor, and passing through a lagoon on the skirt of the Wolar lake and through a beautiful canal, arrived and halted at Sumbal.

4th June 1915. Visited the beautiful lake of Manasbal, and returning to Sumbal, arrived and halted at Shadipur, the place of the marriage (شادي shâdi), *i.e.* the union of the cold waters of the Sind river with those of the Jhelum.

5th June 1915. Visited Khir Bhawâni, the seat of the milk goddess.

6th June 1915. Visited Ganderbal; stayed there for 4 days.

9th June 1915. Returned from Ganderbal to Shâdipur, and went to and halted in, the side canal, leading to Srinagar.

10th June 1915. Stayed at Srinagar for 16 days. Visited several times the Dâl lake with its gardens—the Nasim bâgh, the Neshâr, the Sâlemar—

During this visit of Kashmir, I revived my interest in the Pandits, who form, though a small yet, an interesting race of the country. I beg to submit in this Paper the result of my inquiries and study about this people. The information was collected in the line of Ibbertson-Nesfield-Risley Ethnographical questions,[1] a line more or less followed by me in my previous similar Papers.[2] Most of the information given

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the commanding peaks—the Takht-i-Suleiman and the Hari Parbat—the adjoining villages, and its shrines, mosques and temples.

26th June 1915. Left Srinagar for Islâmâbâd, visiting on the way the two great ruins of Avantipur.

27th June 1915. Visited the ruins of the temple of Mârtand, the temple and tank of Bhavan and the caves of Bhumjoo and went to Achibal.

28th June 1915. Stayed at Achibal.

29th June 1915. Went and stayed at Vernâg and visited the sacred spring of Vithavatru (Vithashta), one of the sources of the Jhelum.

30th June 1915. Went to the top of the Banihal Pass. Returned to Islamabad.

1st July 1915. Returned to Srinagar. Stayed for 6 days.

7th July 1915. Went to Gulmarg. Stayed there for 6 days, during which visited Kalânmarg on the 8th, Apaharvat and the icy lakelet at Alpathâr on the 9th.

13th July 1915. Left Gulmarg on return journey. Arrived and stayed for the night at Uri.

14th July 1915. Arrived and stayed for the night at Kohala.

15th July 1915. Arrived at Rawalpindi.

16th July 1915. Visited the ruins of Taxila in the morning and left Rawalpindi in the afternoon.

18th July 1915. Returned to Bombay.

[1] Risley's *Ethnographical Glossary*, Vol. II, referred in the Government Resolution, No. 3286, dated 31st August 1894.

[2] (*a*) The *Dhangurs* and the *Dhâvars* of Mahableshwar. *Journal of the* Anthropological Society of Bombay, Vol. III, No. 8, pp. 471-83.

(*b*) The *Thâkūrs of Matheran*, Vol. V, No. 8, pp. 458-465.*

(*c*) The *Todâs of the Nilgiris*, Vol. VII, No. 1, pp. 68-82.

(*d*) The *Kolis of Bassein*, Vol. VII, No. 8, pp. 521-25.

(*e*) The Vadaris of the villagers round the Deolali Camp in the Nasik District, Vol. IX, No. 5, pp. 307-21, *Vide* my "Anthropological papers," Parts I and II, for these papers.

* Mr. B. A. Gupte (Alipur, Calcutta) has, with his letter dated 15th June 1915, addressed to me as the Secretary of the Anthropological

in this paper was collected at Srinagar which is the head-quarters of the Pandits of Kashmir. But advantage was taken of my visits to the shrines at Khir Bhawâni, Bhavan and other places to get further information, confirmation or corroboration.

1 The name of the Caste.[1]

The name of the race of Kashmir which forms the subject of this paper is Pandit ((पंडित). The word is Sanskrit and means "the learned, the wise." The Brahmins of Kashmir were at one time known to be learned and versed in astrology. We find an allusion in the Shâhnâmeh of Firdousi [2] to the fact of their being taken as good astrologers. The fate of Shaghâd, brother of Rustam the national hero of Iran, was said to have been predicted by the astrologers of Kashmir. So, it is, perhaps, that, all Kashmir Brahmins, whether learned or not, whether versed in astrology or not, have come to be known as Pandits or learned men. Sir W. Lawrence says: "Of the 52,576 Hindus of Kashmir, 28,695 reside in Srinagar and the small towns, and the rural Hindus, who number 23,881 are scattered far and wide in the valley . . . . Every Kashmiri Hindu, with the exception of the Khattri shop-keepers of Srinagar, who are known as Bohras, is called a Pandit or learned Brahman, a name which is in many cases given on the *locus a non lucendo* principle. Though not all learned they are all Brahmans, and are chiefly followers of Shiva, the lord of the mountain and the god of the hill people."[3]

Society of Bombay, sent me his note on my paper on "The Thakurs of Matheran." This Note was communicated by him in 1902, to Sir H. Risley. I am glad to learn from that note, that my above article on the Thakurs was thought to be "a good beginning," and it was hoped at the time that I would continue my investigations further on the lines suggested by him. I am sorry the Note did not come to my hands at the time when it was written. Otherwise I would have made further inquiries during my subsequent visits. However I am glad, that I have continued what was "a good beginning."

[1] The numbers before the marginal headings are those of the above-mentioned Ibbertson-Nasfield-Risley Ethnographical questions.

[2] M. Mohl, IV. p. 704.

[3] "The Valley of Kashmir," by Sir Walter R. Lawrence, p. 296.

Sir Francis Younghusband says : " The population of the whole Kashmir State is 2,905,578, and of the Kashmir Province 1,157,394. Of these, 93 per cent. of the Kashmir Province and 74 per cent. of the whole State are Mohamedan and the remainder chiefly Hindu. But the rulers are Hindus ...... The inhabitants were not, however, always Mohamedans. Originally they were Hindus. It was only in the fourteenth century that they were converted—mostly by force—to become Mohamedans. The present indigenous Hindus of the valley are generally known as Pandits, and Kashmir Pandits are well-known over India for their acuteness and subtlety of mind their intelligence and quick-wittedness.." [1]

2 and 3. The Sub-divisions.

The principal-sub-divisions are—1 The Brahman or the Guru, *i.e.*, the priestly Pandits and, 2 the laymen Pandits. There is no intermarriage between these two classes. The priestly class thinks much of its superiority and does not like to intermarry with the other class. On the other hand, the lay Pandits rather underrate the Brahman Pandits, as they ask for, and live on, alms and their profession is said to be a " begging profession."

According to Sir Walter Lawrence, the lay-Pandits divide themselves into two classes. He thus speaks of the three classes thus formed. " The Pandits divide themselves into three classes in Kashmir : the astrologer class (*Jotish*), the priest class (*Guru* or *Bâchabat*), and the working class (*Kârkun*). The priest class do not intermarry with either of the other classes, partly because they are regarded as divine and cut off from mankind, and partly because the laity abhor their practice of accepting the apparel of deceased Hindus. But the Jotish and Kârkun Pandits intermarry. The Jotish Pandits are learned in the Shastras and expound them to the Hindus, and they draw up the *calendars* in which prophecies are made as to the events of the coming year. The priest class perform the rites and

[1] Kashmir, described by Sir Francis Younghusband (1909) p. 126.

ceremonies of the Hindu religion. The vast majority of the Pandits belong to the Kârkun class and have usually made their livelihood in the employment of the State." [1]

Of the Pandits of Kashmir, most are the followers of Shiva, and few of Vishnu. The Pandits belong to different *gotras* some of which are the following :—1 Bharat Dwaj. 2 Dattatri. 3 Madgali. 4 Kashap. 5 Upmani. 6 Got am. 7 Bhargaw. 8 Pal Deaw. 9 Gâragê. 10 Kanth Damyan. 11 Shalanjkayan. A large number belongs to the Dattari Gotra. There are more than a hundred family stocks (krâms) to which all the Pandits belong. Some of these are the following :—Dhâr. Koul. Munshis. Kâchrus. Tikvas. Bhans. Photadars. Zitshoas. Warkoas. Razdans. Aimas. Some of these seem to have taken their names from their professions or trades.

4 The limits for marriage.

There is no intermarriage among the members of the same *gotra*. They intermarry with the members of all *gotras* other than their own. The Kashmir Pandits do not intermarry with other Hindus, even if the latter be high class Brahmans of a place like Kâsi (Benares.) If a Pandit wants to marry more than one wife, he can take his wife's sister, if he likes, for his second wife. There is no religious prohibition, but such a marriage is very rare.

I think the following account of Sir W. Lawrence gives a clear account of the *gotras*, their intermarriage, &c. "The Pandits are broken up into numerous *gotras*, or tribunal divisions, and though the name of the *gotra* is repeated seven times by the Pandit as he performs his daily ablutions the outside world rarely hears it mentioned, and the Pandits are known by the Kràm, or family appellation. There are eighteen known *gotras* among the Levite Brahmans and 103 among the other Brahmans in Kashmir. In one *gotra* there may be many Kràms, as the following instances will show. Among the Malmas, one *gotra* is known as Paldo Wasgarge, and this *gotra* embraces families

[1] The Valley of Kashmir " by Walter R. Lawrence, pp. 302-3.

belonging to the following Kràms, or tribal subdivisions :—Sopuri-Pandit, Màla, Poot, Mirakhur, Kadlabaju, Kokru, Bangru, Bakàya, Khashu, Kicklu, Misri, Khar and Màm. Marriage is forbidden within the *gotra* and a man of the Sopuri-Pandit subdivision cannot take a wife from the maidens of the Paldeo Washargê Gotra, nor can he marry into the Banamâs Pandits. There is a *gotra* known as the Dattatrya, and from this *gotra* have sprung up the great families of Kol and others less known, such as the Nagari, Jinse, Jalali, Watal, Neka, Sultan, Ogra, Amin, Moja, Bamjai, Dout, Tafa, Sabin, Kissu, Manslal, Singàri Rafij Balu, and Darabi. As will be afterwards shown when discussing the tribes of the Musalmans, the Kram is often the relic of a nickname applied to the ancestor of the sub-division. Thus Sopuri-Pundit points to the fact that the ancestor came from Sopur ; Kakru means fowl ; Bakàya signifies that the ancestor formed one of a very numerous class in Kashmir, the revenue defaulter ; Khàr suggests that the ancestor was connected with the iron trade ; Sultan, that the family had close relations with one of the first line of Mussalman kings, and so on.

"Among the leading Krams may be mentioned the following names :—Tikku, Ruzdàn, Kàk, Munshi, Mathu, Kàchru, Pandit, Sipru, Bhan, Zitshu Raina, Dar, Gotadar, Madan Thusu, Wangnu, Muju, Hokhu, and Dulu. Of these the members of the Daàr family have probably been the most influential though proverbs suggest that their influence has not been beneficial. The Kashmiri Pandits will not intermarry with the Brahmans of India. It is said that in the Raja Seh Den's time a Mussalman in the disguise of a Pandit mixed with the Kashmiri Brahmans and learnt their Sanskrit lore. On this being discovered the Pandits, in order to guard against similar frauds decided to have no intercourse with foreign Brahmans. The village people always speak of the Pandits as 'Bat.'"

5 Prohibition based on social position, &c.

As said above, the priestly classes, the Brahmin Pandits or *gurus* do not intermarry with those of the other class. Among these two classes also, they are keen as to the status of the family.

A Pandit of a high family would not like to give his daughter to one of a lower status. The Pandits as a class do not follow low professions of cobblers, sweepers, boatmen, &c. Some follow the professions of tailors, bakers, milkmen, tea-dealers, carpenters, blacksmiths, cooks, &c., but with such, there is very little of intermarriage by those, a little higher in the social status. As one of my informants said, an orthodox high class Pandit would not give his daughter to a young man of one of these lower classes of society, even if he were an M.A. of the University. It would not be long before this extreme kind of restrictions will be remedied. A young man of the new generation, who was with us, immediately said, that he would not object to give his daughter to an educated young man of a lower class.

There is no prohibition based on geographical or local position, as far as Kashmir itself is concerned. Free intermarriages exist between all the Pandits up to the limits of Punch or Kohâla. If Pandit families have lived long out of Kashmir, the local Pandits demur to give their daughters to them, until they are satisfied that they have stuck to the religious practices and customs of their class.

6 Popular tradition about their origin.

Their tradition is that all the Pandits descend from one Rishi or another. Kashmir was one of the frontier places where the ancient Aryans, on coming to India, settled first. Some families, especially the Kouls, are the oldest families in the country, their ancestors having come to the country some thousands of years ago. Pandit Saligram Koul, a learned Pandit practising in the Chief court at Srinagar, in his long interesting conversation with me on the evening of 24th June at Srinagar, divided the Pandits of Kashmir into another kind of two classes, *viz.*, the Sanskrit-knowing Pandits and the Persian-knowing Pandits. He thus described their origin: Sultan Sikander But-Shekan,[1]

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[1] Rainchan Shâh was the first of the Mahomedan kings of Kashmir. He came to throne in 1323, A. D. He died in 1325. On his death, Udayanadeva, the brother of Simha Deva, who had come to throne in 1305, became king and ruled for 15 years. On his death, Shah Mirza or Shah

who came to the throne of Kashmir in 1394, oppressed the Hindu Pandits of Kashmir. Many of them left the country and only eleven remained. Sikander's successor, (1417 A. D.) Zain-ul-Ab-ul-din, had a sore in his hand which could not be cured by any of the physicians of the country. But there was a Pandit zamindâr who knew Hindu medical science. He cured the Bâdshâh[1]. When told to ask for a recompense for his services he prayed for the exemption of his Hindu co-religionists from the *jaziah* or poll-tax. The Bâdshâh did so and also made the Pandit zamindâr his prime minister. This Pandit brought back many Pandits to the country.[2] The king asked these Pandits to learn Persian. From this time the Pandits were divided into Persian-knowing Pandits and the Sanskrit-knowing Pandits. The Persian-knowing Pandits were generally of the Khshatri or the military class of the Hindu Society. The old Sanskrit-knowing Pandits continued to act as *gurus* or priests. These two classes did not intermarry. A Persian-knowing Pandit's son can become a *guru* Pandit, but then he cannot marry in a Persian-knowing family. The Persian-knowing Pandits do not take alms or charity. The Persian-knowing Pandits of King Zain-ul-Ab-ul-din's time have about 21 divisions, according to their *gotras*, the best of which are the Kouls, who are said to have come down from Dattatri and the Tikwas or Tikus. All these divisions derive their descent from 21 Rishis.

Mir ruled over Kashmir for the second time as a Mahomedan king under the name of Shams-ud-din (1343 A.D.) He was the first of the Salatin (Sultans) of Kashmir. Sultan Sikandar But-shikan or Iconoclast, who came to throne in 1394 A.D., was of this line of Sultans (*vide* Sir W. Lawrence's Valley of Kashmir, pp. 189-90.)

[1] Zain-ul-Ab-ul-din, is still spoken of with esteem as Bâdshâh, *i.e.*, the (great) king.

[2] We find the following version of the illness of the king in Lawrence's *Valley of Kashmir*, p. 192 : "It is said that the king was on the point of death when a Hindu Jogi volunteered to give his soul for the dying monarch on condition that his body should be preserved in some safe place. The king took the Jogi's soul, but burnt the body, and thence-forward the real king of Kashmir was not Zain-ul-Ab-ul-din, but the Hindu ascetic

The Sanskrit-knowing Pandits again are divided into two classes. 1. The *gurus* or Brahmans proper, who follow the profession of priesthood. 2. Those who are mere teachers of Sanskrit. Those of the second class are held to be superior. These two sub-classes also do not intermarry generally. The Pandits of the second sub-class belong mostly to the *gotras* of Bharat Dwaj, Dattatri and Madgali, which are held to be superior *gotras*.

The following account of the state of the country at the time helps us to understand better the story, as told by the learned Pandit, Mr. Sholigram Koul, about the new division or classes.

According to Sir W. Lawrence, under the advice of Muhammad Khan Hamadâni, the successor of Shah Hamadân, whose name is borne by one of the great mosques of Srinagar, Sultan Sikandar carried on further his work of oppression. "Hindu temples were felled to the ground, and for one year a large establishment was maintained for the demolition of the grand Martand temples. The massive masonry resisted all efforts, and finally fire was applied and the noble buildings were cruelly defaced.. ..Having glutted his vengeance on Hindu temples, Sikander turned his attention to the people who had worshipped in them, and he offered them three choices, death, conversion, or exile. Many fled, many were converted, and many were killed, and it is said that this thorough monarch burnt seven maunds of sacred threads of the murdered Brahmans. All books of Hindu learning which he could lay his hands on were sunk in the Dal lake, and Sikandar flattered himself that he had extirpated Hinduism from the valley .. .. It is pleasant to turn to the more enlightened reign of Zain-ul-Ab-ul-din, who succeeded to the throne of Kashmir in 1417 A.D.; he is known in Kashmir as

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Whatever may have been the cause, it is true that from the time of this illness the king manifested every desire to repair the wrongs inflicted on Hindus by Sikandar. He remitted the *Jaziah* or poll-tax on the Hindus, taught them Persian, and encouraged them by grants of land and in many other ways."

the great king, and his long reign of fifty-two years is even now quoted by the Kashmiris as the happiest period of their history .... But the chief glory of the great king's reign was his tolerance towards the Brahmans.... He remitted the *Jazia* or poll-tax on Hindus, taught them Persian,....and he revived Hindu learning. .... Previous to this, the official language of the country was Sanskrit, and it was fortunate for the Pandits, and to their credit that they quickly adapted themselves to the use of Persian, in the writing of which their descendants are now most proficient. It was from this time that the Brahmans of Kashmir split up into three divisions. Those who took to the use of Persian and entered official life were known as the Karkun Brahmans, those who adopted the functions of the priests were known as Bâchbatt Pandits, while those who devoted themselves to Sanskrit learning formed the class known as the Pandits."[1]

Their Tradition is thus described by Sir W. Lawrence.

" It is a generally accepted fact that up to about the beginning of the fourteenth century the population of the valley was Hindu, and that about the middle and end of the century the mass of the people was converted to Islàm, through the efforts of Shah-i-Hamadàn and his followers and the violent bigotry and persecution of king Sikandar the Iconoclast. Tradition affirms that the persecution of the Hindus was so keen that only eleven families of Hindus remained in the valley. Their descendants are known by the name of Malmàs, as distinguished from the fugitives and the Hindus of the Deccan, who came to Kashmir later on and are known as the Banamàs. Some historians, however, state the Malmàs Hindus to be the descendants of Kashaf, the saviour of the valley, and that the Banamàs Brahmans were foreigners, who came from other countries. The Hindus who now live in Kashmir are, with a few exceptions, of the Brahman caste, and though tradition points to the fact that the Levite Brahmans were a powerful

[1] *The Valley of Kashmir* by Walter R. Lawrence, pp. 190-92.

and numerous body, exerting great influence over the country and its rulers, there is frequent mention of the fighting class, and it is obvious that a large majority of the old Hindus must have been agricultural Jats of the Vaisya division. There are now no traces of the Jats among the Hindus of Kashmir. But there are still Khattris in Srinagar, known as Bohras and engaged in trade, who are cut off from communion with the Khattris of the Panjab and there are certain Mussalmân tribes who trace their origin to Khattri ancestors." [1]

On the subject of the force used to convert the Hindus, Sir Walter Lawrence says, of one of the oppressing Mahomedan rulers : "It was his (Asad Khan's) practice to tie up the Pandits, two and two, in grass sacks and sink them in the Dal lake. As an amusement, a pitcher filled with ordure would be placed on a Pandit's head and Mussalmâns would pelt the pitcher with stones till it broke, the unfortunate Hindu being blinded with filth. The Pandits, who formerly wore moustaches, were forced to grow beards ; turbans and shoes were forbidden, and the 'tika' or forehead mark was interdicted. It is said that the exaggerated forehead marks and the absurdly long turbans now affected by the Pandits, still serve to keep alive the memories of the tyranny of Pathàn times. The *jazia* or poll-tax on Hindus was revived, and many Brahmans either fled the country, were killed or were converted to Islàm. Asad Khan was succeeded by Madad Khan, and there is a well-known proverb 'Zulm-i-Asad ra rasid Madad' which means that 'Madad out-Haroded Asad.' Mir Hazar was another fiend who used leather bags instead of grass sacks for the drowning of Brahmans. He drowned Shiahs and Brahmans indiscriminately. Atta Muhamad Khan was a ferocious libertine, and his agent, an old woman named Koshib, was the terror of Brahman parents, who rather than allow the degradation of their daughters destroyed their beauty by shaving their heads or cutting their noses. In those days, any Musulmân who met

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[1] *Ibid*, p. 302.

a Pandit, would jump on his back, and take a ride, and the saying 'Buta chuk ta khosa dita,' which means in Kashmiri, 'you are a Brahman and I will mount you', is still quoted. It would be wearisome to recount instances of the brutal cruelty of the Pathàns, but, at last, the oppression became so unendurable that Kashmir turned with hope to the rising power of Ranjit Singh, the Lion of the Panjâb."[1]

The Pandits of the Brahman or priestly class do not put on leather shoes, but only grass shoes. Their turbans also vary, at times, a little from those of other Pandits in this, that they have a broader band in the turbans.

Of the four classes of Hindus—the Brahmans, Kshatris, Vashyas and Sudras,—there are only two classes here. Almost all are Brahman Pandits, but there are about 50 families of Kshatri Pandits. These latter sell milk and prepare sweetmeats. The Brahmin Pandits eat only those sweetmeats prepared by the Kshatri Pandits which are prepared from milk only. They eat no other food cooked by the Kshatri Pandit. Sir Walter Lawrence says on this point :—" At present the Kârkun Pandit regards the pen as his natural destiny, and though many have taken to agriculture and many more are looking to land as a means of employment and subsistence, they would infinitely prefer to spend their lives as clerks in some office. The Pandits of the villages consider it no degradation to follow the plough and to carry manure; but the city Pandit, who has not severed himself from the literary atmosphere of the capital, is inclined to look down upon the Brahman agriculturist, and though he will take a wife from the villages, he will not, if a man of any position, permit his daughter to marry into a village family. At the present time no Pandit serving out of Srinagar would dream of taking his wife and family with him."[2]

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[1] *The Valley of Kashmir*, by Walter R. R. Lawrence (1895), pp. 197-98.
[2] *Ibid*, p. 303.

While on the subject of the tradition about the descent of the Pandits, I would refer to a statement of Kalhana in the *Rajatarangini*, the History of ancient Kashmir. He speaks of a king Mihir Cula and depicts him as a bad ruler, in whose reign the Malechhas had an ascendancy. He founded the temple of Mihireshwar and the city of Mihirpur. On inquiring from Mr. Daya Ram Sahani, the learned Superintendent of the Archæological Department of Kashmir, I find that this temple and city are not as yet identified with any place. So their remains are not discovered.

According to the *Râjatarangini*, there lived in the city of Mihirapur, founded by a wicked monarch named Mihir Cula, the Mirkhul of the *Aini-Akbari*, "the Gandhara Brahmanas, a low race" who "were permitted to seize upon the endowments of the more respectable orders of the priesthood."[1] Now the question is, who were these Gandhara Brahmans (गान्धारा-ब्राह्मण) of the Malechcha dynasty (मलेच्छ वंश)? Who, among the modern Brahman Pandits of Kashmir are their descendants? I quote here on the subject, what I said about 20 years ago, in my Paper on "Kashmir and the Ancient Persians" read in this room, before the Bombay Branch Royal Asiatic Society.[2] "A learned Pandit of Kashmir told me, that this is an allusion to the Persian priests of Zoroastrian faith. The King Mihir Cula having favoured these Zoroastrian priests, he is run down by the Brahman writer of the *Rajatarangini*, and the Persian priests are abused. The very names of the king, his temple, and his city, as Mihir Cula, Mihireshwar and Mihirapur, point to a tendency to lean towards the Persian worship of Meher or Mithras. The references to the Gandarii by the classical writers, as collected both by Wilson and Troyer, point to two different races of the Gandarii. It appears, that the Gandharas, referred to by the author of the *Rajatarangini*,

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[1] *Asiatic Researches*, XV, p. 28. Wilson's Article on "*The Kings of Kashmir*."

[2] *Journal, B. B. R. A. S.*, Vol. XIX, pp. 237-45, *vide* 'my 'Asiatic Papers' p. 105.

were not the same as those referred to in the *Mahâbhârata*, but they were the same, as those referred to by Herodotus,[1] as Gandarians and as a people of one of the twenty satrapies, in which Darius Hystaspes had divided his Persian Empire. They were the same, who, with the Sogdians 'having the same accoutrements as the Bactrians,' formed a part of the army of Xerxes.[2] They are the same, as those referred to by Pliny, as being a tribe of Sogdiana, the Sogdha of the Vendidad. Thus, the Gandhara Brahmins, referred to by the *Râjatarangini*, as being preferred to the Brahmans of the country, and as having won the favour of Mihir Cula, were some foreigners from the further West. That they were Zoroastrian Mobeds, appears from the description given in the *Râjatarangini*.[3] The writer alludes tauntingly, to the oft-repeated charge of the custom of marriage among the nearest kins among the ancient Persians, a charge, that has been rebutted, as one, carelessly made by a few Greek writers, on the authority of a few doubtful recorded instances of one or two unreasonable Persian monarchs."

7. Settled Habits.

The Kashmir Pandits have settled habits. Srinagar is their headquarters. A number of them live at Khir Bhavâni, one of their favourite shrines and at Bhavan, their sacred place. Besides these places, they are dispersed, though very few, in other parts of the valley. Sir Francis Younghusband says on this subject: "The Kashmir Pandits are essentially townspeople, and out of the total number about half live in the city of Srinagar. But they are also scattered sparsely through the villages, where the visitor will easily distinguish them by the caste mark on the forehead. On the whole, they have a cultured look about them and a superior bearing."[4]

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[1] Bk. III, 91.

[2] Bk. VII, 66 "Had the Bactrian equipment in all respects" Rawlinson's translation.

[3] Bk. I, Slokas 306-309.

[4] *Kashmir*, described by Sir Francis Younghusband, p. 127.

As to the shape and materials of their dwellings, they are generally one-storied houses. Some are even two-storied. They are mostly made of wood. Wood being very cheap here, even large houses are all built of wood. For example, the storied bungalows on the hill of Gulmarg, the summer seat of Kashmir, known as huts are all made of wood. The residence of the Maharaja Saheb at Gulmarg, a fine big house, is all built of wood without any brick or chunam work. Even the outer decorations are made out of the bark of trees. The houses have all open lofts at the top where grass and other sundries are kept. All houses have in the front, or on a side, small hut-like structures which are granaries to store the year's stock of grain. The roofs of most of the houses are covered over with a layer of earth which is overgrown with grass on the fall of rain in the spring. The sheep and cattle are kept in the house. In winter, the inmates sleep in the same room where the sheep are kept, so that the breath of the sheep and their woolly bodies may give gentle warmth. The windows of the house are made of fine lattice-work which gives both privacy and fresh air in the house. In winter, the lattice-work is closed with papers. Very few houses have fireplaces for the winter. To make up for the want of this, all Kashmiris always carry a kind of *sagri* called *kangari* which is in the form of an earthen bowl. They carry it over their bellies, the skin of which is generally found to be fireburnt. Sir W. Lawrence quotes a familiar proverb about this *kangari*. It is: "What Laili was to Majanu's bosom, so is the *kangar* to a Kashmiri."

8. Admission of outsiders.

They admit no outsiders into their caste. As one of my informants said, they would not take into their fold even a high caste Brahman of Benares. They would not even admit him into their kitchen. If a Pandit is converted into another religion or caste, and if he repents and wants to return to the fold within a short time after conversion, he may be re-admitted, but not if he has remained away long.

The priestly class, though a separate class, has no prohibition to admit into the class, a son of the Pandit of the other class if he is qualified, knows his Vedas, and wants to become a Brahman Pandit. There are no long ceremonies for such an initiation. As told by a Brahman Pandit, "a priest is one who knows Vedas." So the qualification is based more on knowledge and less on initiation ceremonies.

9. Marriages.

They have infant marriages, generally from the age of 8 upwards. Those who can afford, marry their children at an early age. Those that cannot, leave them unmarried longer. No sexual license is recognized or tolerated before marriage. The married couple do not talk with one another in the presence of the elders of the family.

10. Polygamy. Polyandry.

They have no polyandry. But polygamy is permitted. However that is not general. In case, when the wife is barren or when she misbehaves, then they take another wife. The taking of the wife's sister in marriage is permitted; but such cases are very rare.

11-12. Marriage ceremony.

The marriage ceremony is known as नैथर (*naithar*) in the Kashmiri language. It is celebrated by two priests, one from the side of the bridegroom and the other from the bride. According to one of my informants, in very rare exceptional cases, where two *gores* (गोर) or *purohits* (पुरोहित) are not available, one priest can celebrate. The *hom* (होम्) ceremony forms an important part of the marriage ceremony. The fire-burning in the *kund* of the *hom* ceremony is held to be the witness (*gawâh*) of the marriage. No other witnesses are required. Widows do not re-marry.

13. Divorce.

There is no regular form of divorce. But in cases of adultery on the part of wives and in cases of very bad temper or conduct, wives are deserted or divorced. But in cases of divorce for reasons other than adultery, husbands generally maintain them. A wife divorced

by her husband cannot re-marry. At times, they live with others like kept women.

14. Laws of Inheritance.

In case of intestacy, it is the sons only who inherit the father's estates. The daughters inherit nothing. All the sons have equal shares. By wills, which must be attested, they can give legacies to daughters.

15. Religion.

They are Hindus by religion and mostly Shivite by sect. There are very few who are Vishnavites. Abi-now-gopath is spoken of as one who was the first founder of the Shivite form of worship. It is not known exactly when he flourished, but it is believed that he lived some thousand years ago.

There is no distinguishing mark on the forehead, whereby a Vishnavite Pandit can be distinguished from a Shivite. Both have similar marks on the forehead. Both have the images of Shiva and Vishnu in their houses, but have greater faith upon their respective gods. Their ceremonies differ to some extent. The *shraddha* ceremonies among both are a little different.

16. Minor gods.

The Shivites worship, besides Shiva, the goddess Shakti, who is a consort of Shiva. They know this goddess also by the name Mâyâ. Those who worship Shakti have a little difference in their dress. The ordinary Pandits who worship Shiva have a cut in their long upper garment of which the Persian-speaking Pandits speak as *lab-châk* ((لب چاک)) *lit.* the side torn or cut. Those who worship Shakti have not that cut in their upper garment. They eat flesh and drink wine freely. There is no prohibition about intermarriages among these two classes of worshippers.

The Shivites have in their shrines, besides the idol of Mahâdeo, those of Ganesh and some other gods. As to the offerings, they offer flower, rice, and all eatables that are held to be delicious. At times, cocoanuts, which are imported from India,

are also offered. The 8th and the 9th days of the month are held to be the special days for offerings to the goddesses.

17. Priests. Their presence in ceremonials.

Family priests (*kul purohit*) generally officiate at the Janoi (thread) ceremony, but at marriages, priests other than the family priests can officiate.

Hair-cutting ceremony.

The Pandits have a hair-cutting ceremony spoken of as *zar-kas.* It is performed six months or a year or two after birth. Family-priests and family-barbers both play prominent parts in this ceremony. The priest performs the *hom.* The ceremony is accompanied by a feast to relations and friends. In the ceremony, rice, walnuts, salt, and kadi (a kind of sweet spiced cakes), with a piece of cloth are placed in a tray. These all are given to the family barber who first cuts the hair. Some, who can afford, take the children to the sacred shrine of Khir Bhawâni, about 20 miles from Srinagar, to get the ceremony performed there.

18. Disposal of the dead.

They burn their dead and throw the ashes in sacred rivers. There is a river in the Lar province, of which they speak as the *nakali* Gangâ, *i.e.*, the imitation or substitute Gangâ or Ganges. It is held to be sacred and so it is meritorious to carry the remaining bones or ashes to that river. That river is also spoken of as Harmukh-Gangâ, under the belief that it comes from the mouth of Hari or God.

19. Ceremonies in honour of the dead.

They perform the *shrâddha* ceremonies generally for three generations. In the accompanying recital in the shrines, they invoke all the departed worthies from the time of the first man up to now. They perform these *shrâddha* ceremonies (*a*) during the first 12 days after death, (*b*) every fortnight for the first six months, (*c*) on the month-day for the next six months, (*d*) and then on each anniversary. There are no special ceremonies for the childless. For accidental deaths, some extra ceremonies

are necessary for the first twelve days (Dvâdaçi). They may be performed, if one likes, on other subsequent days also.

20. Objects of special worship.

They worship the cow. Those who worship the goddess Shakti worship swords. The Shakti worshippers are worshippers of the goddess Kâli.

21-24. Occupation.

The principal occupation of the Pandits in the villages is agriculture. They are generally Zamindârs who do not cultivate the land themselves, but give it to others to farm. They are no nomadic cultivators. Many have lands assigned to them. They never work as day-labourers on the farms of others. Many of the Pandits of Srinagar who are not in the priestly line have taken to some kind of clerical work. Very few are artizans. They work as carpenters, blacksmiths, embroidery-workers, and tailors. None are painters, fishermen or sweepers. They believe themselves to be raised above others in this, that no Pandits ever work as sweepers, cobblers, boatmen, butlers, &c.

25. Habitual prostitution.

There is no habitual prostitution among their married or unmarried women. In very rare cases, some women, who have been divorced by their husbands for bad conduct, have taken to private prostitution or live as kept women.

26. Food.

They eat mutton, but not beef, pork or the flesh of other animals or vermins. Whatever they eat is never the leavings of others. Not only that, but they would not eat from the same dish with others. Two or more brothers can eat from the same dish. So would father and sons, two sisters, mother and daughter. Mother and son would eat together only so long as the son is of the age of about 20. Wives and husbands do not eat together. The only time they eat together is that on the occasion of marriage. At times, cousins or intimate friends also eat from the same dish. A father may eat with his daughter from the same dish only

as long as she is about 8 or 10 years of age. No sooner the daughter marries and passes into another *gotra* than the father ceases to eat with her from the same dish, even if, at that time, she may be a mere child of 4 or 5.

They eat fish, but not fowls and eggs. Some eat water-ducks. They themselves do not kill the animals they eat, but it is the Mahomedans who do that. They abstain from fowls and their eggs, because, as one Pandit said, fowls eat filthy things. As the Pandit at Martand said, they consider the eggs of domestic fowls as unclean (*nâpâk*) but can eat the eggs of birds (*pakhru*) which are held to be clean. Some eat the eggs of ducks and some even object to them. They do not object to the flesh of hares (*haran*) and *bârâsingh*. There are some among the Vishnavite Pandits who abstain from flesh and fish.

The Tibetan Lamas also abstain from eating eggs, but they give another reason for it, which at least, seems to be plausible. They follow Buddhism which prohibits the taking of life. So, in my visit to one of their Gumpas or monasteries near Darjeeling in 1913, I, expecting that they all abstained from meat, was surprised to see in the back part of the Gumpa a meat-safe with a large piece of flesh. On inquiring, I was told, "Buddha has said : 'Do not kill'; but he has not said : 'Do not eat meat.' So, we do not kill animals ourselves for meat, but eat meat when the animals are killed by others." Then, on inquiring, why they abstained from eggs and fish if not from meat, I was told, that a number of men can satisfy their hunger from the flesh of one animal, but they would require a large number of eggs and fish to satisfy their hunger. So, while the first case necessitated the taking of one life, the second necessitated the taking of a number of lives. So, it was better to take the life of *one* large animal and feed *many* than to take the lives of *many* to feed *one*.

They take intoxicant drugs like opium and *charas*. Some even take wine.

In the matter of the food of some of the non-pandit Kashmiris, one thing struck me much. It was the use of snuff in the preparation of their tea. They drink two kinds of tea: one sweet, mixed with sugar, cardamon, and other spices, which they call *kâwâ* and another mixed with salt. In these teas some occasionally add a pinch of snuff, which they say, is relished by some women. I had the opportunity of tasting such a snuff-mixed *kâwâ* at the village of Darugzan, and found, that the taste or smell of the snuff was drowned in that of the other ingredients.

Among vegetables, the orthodox Pandits abstain from onions, tomatoes, carrots, as they are supposed to excite sexual passion and lead to a kind of excitement. They say, that according to tradition, a *râjâ* had a fight with a *rishi*. In the fight, an arrow of the *râjâ* struck a cow. Carrots and tomatoes at first grew over the ground soaked with the blood of this wounded cow. Hence they are tabooed as food. The *masur dâl*, a kind of pulse, also is condemned for a similar reason.

The ancient Egyptians' abstinence from some food. A comparison.

I would note here, for the purpose of comparison, some articles of food from which, according to Plutarch,[1] the ancient Egyptian priests abstained. "The priests do so abhor all kinds of superfluous excrements, that they not only decline most sorts of pulse, and of flesh, that of sheep and swine which produce much superfluity; but also in the time of their purgations (*i. e.*, fasts) exclude salt from their meals." One reason for excluding salt from food was "that it whets the appetite and renders men over-eager after meat and drink." Another reason was "that when it's hardened together, many little animals are catched in it and there dye." Plutarch holds this second reason to be "ridiculous."

One of the reasons for prohibition against the use of wine was this: Vines first grew over the blood of those men "who in

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[1] *Plutarch's* Morals (translation by several hands in 1690), Vol. IV, pp. 69-73. Essay on Isis and Oseris.

ancient times, waged war against the gods." Thus, "drunkenness renders men besides themselves and mad, they being, as it were, gorged with the blood of their ancestors."

As to fish, some Egyptians abstained from one kind of fish and others from another kind. Thus, their reasons varied. The Oxyrynchites abstained "from such as are catch'd with the angle and hook; for having the fish called Oxyrynchus (that is, the pike) in great veneration, they are afraid, lest the hook should chance to catch hold of it, and by that means become polluted. They of Syene also abstain from the Phagrus (or sea-bream) because it is observed to appear with the approaching overflow of the Nile, and to present itself a voluntary messenger of the joyful news of its increase. But the priests abstain from all (fish) in general, "the reason being, that" they reckon the sea itself to be made of fire,[1] and to lye out of Nature's confines, and not to be a part of the world, or an element, but a preternatural, corrupt and morbid excrement."

Again, the ancient Egyptians held swine "as an unhallowed animal, because it is observed to be most apt to engender in the wane of the moon; and because that such as drink its milk have a leprosy and scabby roughness in their bodies."

As to the Egyptians' abstinence from onion, one reason was this: "Dictys, the foster-father of Isis, as he was reaching at a handful of onions, fell into the river and was there drowned." Thus, out of respect for the foster-father of their God they abstained from onions. Other reasons were these: "It is the only plant, whose nature it is to grow and spread forth in the wane of the Moon.[2] Besides, it is no proper food, either for such as would practise abstinence and use purgation or for such as would observe the festivals. For the former, because it causeth thirst; and for the latter, because it forceth tears from those that eat it."

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[1] Fire was the Egyptian devil.

[2] The wane of the moon was held to be an enemy to the Goddess.

According to Juvenal,[1] the ancient Egyptians were forbidden to eat onions. They were excluded from their tables. The prohibition principally applied to the priests.[2]

27. *Pakki* and *kacchi*.

They eat *kacchi*, *i.e.*, uncooked food with all Hindus, but not *pakki* or cooked food. There is no other caste with which they can eat.

30. Sources of Information.

My sources of information are the following :—

1. Pandit Saligram Koul, a learned Pandit, versed in old lore and practising as a Pleader in the courts of Srinagar.

2. Pandit Bala Koul, working as a Schoolmaster, who knows Persian as well as Sanskrit, aged 60.

3. Pandit Vishnuji Mahtabji (*gotra* Dattatri),. Age 55.

4. Pandit Shivji Vishnuji Mahtabji (of the Public Works Department), nephew of Pandit Bala Koul and son of Pandit Vishnooji. Age 32. (During my inquiries from the last three gentlemen, there were also two or three other young gentlemen, who attended a High School and who spoke English well. They also helped my inquiries).

5. One of my informants was the senior Pandit, supervising the morning religious service, carried on at Khir Bhavani on 5th June 1915, by a number of Pandits in the service of the Mahârâjâ Sâheb.

My occasional other informants, on some one subject or another, were some Pandits, whom I happened to meet at the

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[1] XIV 9. *Porrum et cepe nefas violare at frangere morsu, i.e.*, " It is an abomination to crush or break a leak and an onion with a bite."

[2] According to a Greek writer, Charmides, onions were held to be useful by husbands "in deceiving a jealous wife, who, finding her husband return with his breath smelling of onions, would be induced to believe he had not saluted any one while from home." (*Manners and Customs of the Ancient Egyptians* by Wilkinson (1837), Vol. II, p. 374).

ruins of Martand, the shrine of Bhavan, and at some villages on my way. Among these, one was Pandit Lachuran who has signed his name in my note-book as Pandit Lachuram Mârutan Sevâ, *i.e.*, Pandit Lachuram in the service of the Martand temple. He is a Vishnavite, claiming Bardâg as his rishi. He is a very interesting person, and more so, from the way he has been keeping his Visitors' book.

Those who have visited Nasik, the place of pilgrimage for the sacred Godâvery, and such other places of pilgrimage, know the practice prevalent there. The Brahmins there keep a note book which may be called a Visitors' book, in which they enter the names of pilgrims who visit the place and perform the religious ceremonies through them or under their guidance. These pilgrims, as it were, form their clientele. When in subsequent years, the same pilgrims, or their sons, or family members, visit the place of pilgrimage, on making inquiries after their names, &c., they claim their patronage again and ask them to go to their houses as their clients, paid guests, or laymen. This practice is seen in Kashmir also at Bhavan, near which stand the old magnificent ruins of Martand which are worth seeing by all visitors of Kashmir, because "occupying, undoubtedly, the finest position in Kashmir, this noble ruin is the most striking in size and situation of all the existing remains of Kashmir grandeur."[1]

The above Pandit, Pandit Lachuram, has a Visitors' book about 90 years' old, in which his grandfather and his father and he himself have made the visitors, who saw the ruins of Martand under their guidance as cicerones, enter their names in their own hands. Pandit Lachuram had acted as our cicerone, when I had visited the ruins of Martand, twenty years before, on 21st May 1895, in the company of two friends and my three sons. On asking my name during this second visit, he at once claimed me as his client, *i.e.*, as one who must

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[1] *The Valley of Kashmir*, by Sir W. Lawrence, 171.

see the ruins again under his guidance, and in support of his claim showed me in his book, my and my party's signatures as visitors. The first signature in his old book bears the date 1827.[1] Among the first signatories, I found the following names:—Elphinstone, Henry Bates, A. K. Hardinge, Cl.[2] Hardinge. Among the later signatories, I find the name of "Wedderburn, C. S., 5th September 53." Lord Roberts had visited the ruins thrice. Once as "Lieut. Roberts, H. A., June 10th, 1885." Then, as "Fred. (?) Roberts, Artillery, 10-6-65." Then, as Roberts, Gl. Comr-in-Chief in India. This Visitors' book is worth being preserved by the Kashmir State in its Museum or Library.

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[1] The last figure is not clear. So it may perhaps be '9.'

[2] The letters Cl. are not clear. They may possibly be some other letters.

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